EDITORIAL CORRESPONDENCE

The past week has been spent en route to and from and at the Bishops' Council at Montgomery, Ala. At this council was one of the largest gatherings ever called together on a similar occasion. Not only did the Bishops meet, but the Educational Board, the General Conference Commission, the Connectional Council, etc.

Our Philadelphia party left on the Baltimore and Ohio Railroad at 1:10 P. M. on Monday and arrived in Montgomery at 11:30 A. M. Wednesday, a ride of more than 46 hours. At Washington a large delegation was met, in which were brethren from Virginia, Baltimore and contiguous territory. Prof. John R. Hawkins had charge of the party, and as usual made almost perfect arrangements for our comfort. Two full Pullman cars left Washington with a very congenial group of brethren. Only one thing marred the pleasure, and that was the illness of Bishop Heard. The Bishop had been ill for some time, but had sufficiently recovered to attend the conference. Mrs. Heard accompanied him, and they occupied the drawing room. Everything was done for their comfort. At Cincinnati the party was increased by the addition of brethren from Ohio and Pittsburgh, and at Louisville another Pullman car was attached, bearing brethren from Indiana and Illinois. Besides the Pullman cars, two day coaches were attached.

Receptions At Cincinnati and Louisville

Our party arrived at Cincinnati at 8:05 A. M. Tuesday, and were conducted to Allen Temple A. M. E. Church, Rev. J. O. Haithcox, pastor, where we had breakfast and met some of the leading citizens of that city. My old friend, Rev. P. G. Blagburn, of Walnut Hills, is doing splendid work there, as is also the young, progressive and cultured pastor of the mother church. We arrived in Louisville, Ky., about 3 o'clock, and were conducted to the A. M. E. Church, where there was a reception by the ministers of the city of Louisville and Kentucky in general, irrespective of denomination. The ladies of the C. M. E., A. M. E. Zion and A. M. E. Churches served a splendid luncheon. At night Quinn Chapel M. E. Church, of which Rev. N. W. Williams is pastor, was packed to give expression to its appreciation of it visitors. Bishop Carey had with his pastors and presiding elders done a splendid work and had made excellent arrangements for the delegates. A public reception at which representatives of ministers, city and state governments, and citizens in general appeared, showed great enthusiasm for Louisville as the place for the next General Conference. The visitors joined in this enthusiasm.

At Montgomery we were met by Rev. P. W. Walls, pastor of St. John A. M. E. Church, where the council met. We were all comfortably housed. Rev. D. M. Baxter and myself were peculiarly fortunate to stop with Mrs. Mary Hightower and her daughter, Miss Camilla, both teachers in Montgomery, the mother in the public schools and the daughter in the State Normal School. Mrs. Bertha W. Williams, daughter of Rev. G. B. West, helped to entertain us in her beautiful home in S. Jackson Street. Wednesday night Rev. T. L. Scott of Chicago preached at St. John from the text Romans 8:24, "And we know that all things work together for good to them that love God." Rev. Gregg also made remarks, and a collection was taken for Wilberforce.

Who Were Present

All the Bishops were present except Bishops B. T. Tanner, retired, and W. S. Brooks and W. T. Vernon who are in Africa. There were Bishops B. F. Lee, C. S. Smith, L. J. Coppin, J. S. Flipper, H. B. Parks, J. A. Johnson, W. H. Heard, John Hurst, W. D. Chappelle, J. H. Jones, J. M. Conner, W. W. Beckett, I. N. Ross, W. D. Johnson, A. J. Carey and W. A. Fountain. The general officers present were Revs. D. M. Baxter, Business Manager; R. R. Wright, Jr., Editor of the Christian Recorder; Prof. A. S. Jackson, Secretary of Education; Prof. J. R. Hawkins, Financial Secretary; Prof. Ira T. Bryant, Secretary of Sunday School Union; Revs. R. C. Ransom, Editor of the A. M. E. Review; G. W. Allen, Editor of the Southern Christian Recorder; J. D. Barksdale, Editor of the Western Christian Recorder; S. S. Morris, Secretary of the Allen Christian Endeavor League. Revs. J. W. Rankin, Secretary of Missions, and B. F. Watson, Secretary of Church Extension, were absent on account of illness., College presidents in attendance were Presidents J. A. Gregg of Wilberforce, J. H. Lewis of Morris Brown, R. W. Mance of Allen, S. L. Greene of Shorter, F. R. Sims of Bethel College, J. R. Campbell of Lampton, A. R. Cooper of Payne College, Ga., H. E. Archer of Payne University, Ala., J. A. Jones of Turner, and Dean Geo. F. Woodson of Payne Theological Seminary. Drive leaders present were Revs. M. F. Sydes and H. H. Cooper of the First Episcopal District, H. W. Jamison of the Fourth, T. J. Linton and John Harmon of the Sixth, G. S. Norwood of the Ninth, W. D. Miller of the Tenth, O. L. Moody of the Twelfth, H. R. Baranco and the Thirteeth. Ministers and laymen were present from many, many places. The number was so large I was not able to get all their names, but a partial list is as follows, not including those named above:

From the First District—Revs. Elijah Byrd, W. J. Oliver, H. P. Anderson, C. W. Stewart, W. S. Drummond, J. A. Portlock, J. G. Robinson, M. W. Thornton, C. P. Cole, C. E. Wilson, A. L. Murray, A. C. Saunders, J. J. Derrick, L. H. Migett, H. H. Thomas.

From the Second District—Revs. A. L. Gaines, C. M. Tanner, W. H. Davis, L. L. Berry, A. J. Wilson, H. K. Holt, Frederic Douglass, J. S. Hatcher, W. C. Clealand, Mr. J. H. Murphy and his son, Prof. Daniel Murphy, A. D. Avery, J. M. Avery.

From the Third District—Revs. J. M. Mickens, J. C. Anderson, R. H. Bumry, G. W. Williams.

From the Fourth District—Revs. C. S. Williams, N. J. McCracken, L. H. Owens, T. L. Scott, S. L. Birt, H. E. Stewart, B. U. Taylor, R. E. Wilson, W. H. Griffin, Whatton, S. E. Churchstone Lord, S. E. Maloney, David Johnson, H. E. Stewart, J. R. Harvery, Harvey Walden, W. W. Lucas, J. H. Sydes.

Fifth District—Revs. R. L. Pope of Denver, Colo. I. S. Wilson of Denver, Colo., Geo. F. Martin of St. Joseph, Mo., Wm. H. Thomas of Denver, Colo. W. A. McClendon of Lincoln, Neb., and E. Hawkins of St. Louis.

From the Sixth District (Georgia)—Revs. J. A. Hadley, R. H. Singleton, C. A. Wingfield, J. A. Lindsay, C. L. Williams, J. T. Wilkerson, W. J. Williams, R. H. Ward, J. T. Hall, J. L. Butler, L. R. Parker, P. W. Greatheart, L. A. Townsley, R. J. Jefferson, W. Boyd Lawrence, John Cooper, A. H. Harge, J. H. McFarlin, W. A. Fountain, Jr., M. A. Fountain, A. Bell.

From the Seventh District—Revs. P. J. Chavis, E. H. Coit W. R. A. Felder, M. B. McPherson, T. B. Nelson, L. R. Nichols, J. S. Morant, T. J. Miles, Sandy Simmons, A. F. B. Horry, L. F. Austin, M. A. Hollins, J. E. Beard, T. M. Wiseman, L. A. Logan, I. J. Pruitt, C. W. Dunlap, E. H. McGill, G. C. Johnson, J. L. Benbow, J. C. McClellan, J. H. Simms, J. E. Thomas, C. W. Crawford, W. I. Rice, D. P. Pendergrass, D. C. Deas, J. M. Jackson, P. M. Gary.

From the Eighth District (Mississippi)—Revs. J. W. Hair, M. R. Dixon, W. H. Edwards, William Barns, J. C. R. Durden, J. J. Morant, S. P. Felder.

From the Ninth District (Alabama)—Nearly every presiding elder and prominent pastor in the state was present.

From the Tenth District (Texas)—Revs. S. J. Johnson, E. J. Howard, A. L. McDade, S. B. Butler, J. S. Butler, J. M. Johnson, and others.

From the Eleventh District (Florida)—Revs. H. Y. Tooks, R. A. Grant, R. B. Brooks, C. S. Long, A. B. Carter, N. Z. Graham, J. M. Wise and others.

From the Fourteenth District—Revs. A. P. Gray, J. C. Caldwell, W. A. Lewis, J. W. Hall, G. F. David, J. C. Brewer, J. Acton Hill, Noah W. Williams, W. A. Smith, G. W. Williams, A. T. Clark, E. J. McCoo, J. W. T. Ledford, J. H. Turner, J. J. McDowell, C. A. Fisher, W. C. Orton, G. W. Robinson, J. H. Abel, J. C. Dean, J. H. Purdey, J. C. Dean, Jno. Crews, F. G. Snelson, I. H. Grant, A. J. Ivins.

From the Fifteenth District—Revs. T. J. Askew, Joseph Gomez, W. E. Walker, M. C. Wright.

From the Twelfth District (Arkansas)—Revs. A. H. Hill, V. M. Townsend, J. D. Dennis, G. B. Ashford, J. H. Clayborn, F. L. Sims, Prof. J. H. Harrison.

From the Fourteenth District—Revs. E. Wittenburg, E. D. Williams, J. T. Jordan, J. B. Granderson, G. T. Stinson, P. W. Rogers, E. P. Nevill, S. J. Channell, B. J. Butler.

From the Eleventh District—Revs. J. H. Washington, Los Angeles, Cal.

There were a great many more brethren present, but I find some of the lists handed me by members of the district incomplete, and others were not sent in at all. Hence I have to depend largely upon memory. I trust those who were present whose names are not mentioned, will write me, so I may let the world know they were present at this important meeting.

Among the ladies present were Mrs. Josie D. Heard, Mrs. I. N. Ross, S. G. Simmons, Charleston, S. C.; J. D. Mosley, Alabama; M. Jones, Waco Texas; M. A. Carr, Waco, Texas; L. M. Hughes, Texas; F. D. Pugh, M. J. Ashford, Arkansas; Sarah O. Horry, South Carolina; C. B. Thompson, Mississippi; M. A. Fard, Georgia; S. D. Dudley, North Carolina; A. L. Bell, Louisiana; G. L. Jackson, Tennessee; T. V. Sherman, Georgia. The above form the executive board of the W. H. and F. M. Society. I had the pleasure of addressing the ladies and securing a pledge from them for the Woman's Edition of the Christian Recorder.

The Bishops' Council

The Bishops got to work early Wednesday afternoon. Bishop B. F. Lee is chairman and Bishop J. S. Flipper secretary. The Bishops' Council is now a regularly constituted and legalized body under the law of the A. M. E. Church. Prof. B. F. Lee, Jr., of Cincinnati served as marshal, Charles Stewart acted as reporter. The Bishops had many grave matters to be considered. They reviewed the work of the various districts. Considering the times reports showed everything to be in good condition.

Rev. J. G. Robinson was chosen as fraternal delegate to the General Conference of the Colored M. E. Church, which meets in May.

It is understood that the condition of the Missionary and the Church Extension Departments whose secretaries are ill, was discussed and matters were left in the hands of their respective boards.

Ira T. Bryant's Resignation Demanded

By far the most vital thing to come before the Bishops was the case of Mr. Ira. T. Bryant, Secretary-Treasurer of the Sunday School Union. Mr. Bryant has for years kept up a campaign of attack and villification upon the Bishops, presiding elders and others in the church. Recently he used the columns of the Young Allenite, a Sunday School publication, to villify and malign not only the Bishops of the A. M. E. Church, but all Negro

A.M.E. and C.M.E. Church—1922.

churches. In doing this, Mr. Bryant very flagrantly broke the law against the misuse of church publications, and a demand came from every section of the church for his dismissal. The Bishops, after two days' deliberation, called Mr. Bryant before them. Mr. Bryant acknowledged the misuse of the columns and his resignation was requested. This he refused to give. Hence the Bishops sent an order to the Sunday School Union Board to thoroughly investigate the situation and in case Mr. Bryant does not resign, to dismiss him. This information was received by the 300 or more ministers present with vociferous applause. Because they thought Mr. Bryant had insulted all the Bishops of Negro Methodism, the Bishops passed the following resolution which was publicly read by Bishop Smith:

"To the Bishops of the A. M. E. Zion and the C. M. E. Churches:

"Dear Brethren:

"Whereas, In the month of January, 1922, an editorial appeared in one of the publications of the Sunday School Union of the A. M. E. Church known as The Young Allenite, containing incriminating statements, vicious inuendoes and slanderous inferences, the same being concerned, written and expressed in an unchristian and malicious spirit; and

Whereas, The contents of said editorial were directed against all Negro Bishops, thus insulting and humiliating the Bishops of the two denominations heretofore named, and with which the African Methodist Episcopal Church enjoys fraternal and friendly relations; therefore be it

Resolved, That the Bishops of the A. M. E. Church, for themselves, the ministry and laity of said African Methodist Episcopal Church, do solemnly and unreservedly disavow and repudiate the acts and utterances of the editor of The Young Allenite, in his untimely, ill founded and reprehensible criticism and attack on Negro Bishops.

Resolved, That we humbly apologize to the Bishops and laity of the A. M. E. Zion and the C. M. E. Church for the insult and humiliation imposed on you by Ira T. Bryant, editor of The Young Allenite.

Resolved, That as a further evidence of our sincerity, that the immediate resignation of Mr. Ira T. Bryant, as the Secretary-Treasurer of the Sunday School Union of the A. M. E. Church be and the same is hereby demanded, and in that in case of his refusal, we request the Board of Managers of said Sunday School Union to suspend him from all the functions of his office until the meeting our General Conference in 1924.

B. F. LEE,
Chairman of Council
J. S. FLIPPER, Secretary.

The Tri-Council

The Bishops of the three churches met at 10:15 on Friday, and continued in session during after-noon and night. The sessions were public.

Bishop G. L. Blackwell of the A. M. E. Zion Church preached an able, practical and eloquent sermon on "Suicide." Among others who took part in the service were Bishops Caldwell, Clement, Cleaves, Ross.

Besides our own Bishops, there were present the following Bishops: J. S. Caldwell, G. L. Blackwell, G. C. Clement, J. W. Wood, W. L. Lee, P. A. Wallace, L. W. Kyle, of the A. M. E. Zion Church, and Bishops I. Lane, R. S. Williams, Elias Cottrell, C. H. Phillips and N. C. Cleaves of the C. M. E. Church.

The Bishops made much headway. They agreed to a common hymnal and a committee was appointed to compile the same, and given plenary power to put it in use. The same was true of the joint catechism which the Bishops authorized. They

Two Thousand People Attend Session of Three Negro Methodist Bodies

2/11/23

"There is no tea so sweet as the cup of leber-tea", declared Bishop Charles Spencer Smith, of Detroit, Mich., in addressing two thousand people at the session of the bishops of three Negro Methodist bodies last night at St. John A. M. E. church, and "he continued, "If vengeance is the Lords and He will repay, I wish he would make haste and repay some of the injustices heaped upon my people in this country.

Bishop Smith was followed by Bishop Joshua A. Jones, of Wilberforce. Bishop W. L. Lee, of the A. M. E. Zion church, declared that the South was yet the best place for his people, and there was no force that would make them leave, if life and property were made safe, and the school house was thrown open to all, and especially good schools for negro children with competent teachers.

Bishop Levi J. Coppin, of Philadelphia presided over the tri-council of bishops last night, following the opening of the council with impressive song and prayer service, Bishop A. J. Carey, of Chicago, Ill., offered the following resolution which were unanimously adopted and brought forth many expressions.

"The Bishops of the African Methodist Episcopal church, the African Methodist Episcopal Zion church; the Colored Methodist Episcopal church, representing fully two million people, have earnestly petitioned and prayed for the perseverance of the efforts of Congressman L. C. Dyer's efforts to have enacted a federal law against lynching, now are pleased to express their deep sense of gratification over the passage by congress of the Dyer Anti-Lynching bill.

"Mob violence and lynching constitute the chief blot upon the fair name and character of our country, defying the orderly process of our laws, we therefore regard the Dyer bill as one of the most important pieces of legislation passed by congress in all the years of recent history.

"As lovers of our country, upholders of the law and supporters of justice and righteousness, our influence and support shall ever stand solidly back of the high minded and enlightened statesmanship which strives to make America clean and safe for Christian citizensship and go forward in the paths of usefulness and peace".

The report of Prof. John R. Hawkins, financial secretary of the African Methodist Episcopal church, and executive secretary of the five million dollar drive for missions and education, showed that the negroes had subscribed over a million dollars already, and reports continued to pour in which indicated that within a short time the full amount would be raised.

Among the leaders who spoke yesterday were Bishops C. H. Phillips, of the A. M. E. church,; W. L. Lee of the A. M. E. Zion church; W D Crappelle, of South Carolina, of the A M. E. church Bishop William Decker Johnson, of Plains, Ga., who has charge of the work in Texas, spoke of the educational interest in his state and told what was being done to lift up the negro. He was loud in his praises of the good things going on in Texas, and of the wonderful progress made by the negroes.

The Rev. Dr. M. W. Thornton, pastor of Bethel A. M. E. church, New York City, and who has raised more money for the general fund of his church, known as dollar money, was presented as the dollar money king of the connection As such he will be crowned a bishop in 1924. Dr. J. W. Stout, a leader in the C. M. E. church is also on the list for promotion, and his address yesterday was warmly received.

The tri-session opened at 10 o'cclock yesterday morning, with Bishop R. S. Williams of the C. M. E. church presiding and Bishops N. C. Cleaves, J. C. Clement, J. L. Blackwell took part in the opening, Bishop Blackwell preached the sermon. Holy Communion was administered, and then the council organized by selectiong the three senior bishops to preside, and the secretaries of each council became the general secretaries.

There will be another session at 10 o'clock this morning. Among those here for promotion are Revs. John A. Gregg, of Wilberforce, Ohio; A. L. Gaines, of Baltimore, Md., R. H. Singleton of Atlanta, Georgia, and many others.

THE BISHOPS AND MR. BRYANT

The action of the Bishops in requesting the resignation of Mr. Ira T. Bryant as Secretary of the Sunday School Union, is in line with necessity. This necessity will be pointed to compile the same, and given plenary power to put it in use. The same was true of the necessity of amputating a diseased limb. If Mr. Bryant will poison the whole church. The practice of not receiving mis-system and result in the death of the whole body.

Mr. Bryant was a man of many good parts: a man of intelligent, able and alert; but the Bishops felt that he was a menace to the efficiency in one line ought not to destroy the church. It was provoked by Bishop Flipper's statement that if he is right the whole bench of Bishops should resign. If he is not right, he should be dismissed. There is no way of getting around this, and the Bishops evidently thought they should do their plain duty—not to harm one man, but to save the church.

Welcome Addresses

On Thursday night addresses were made by Revs. T. W. Walls, J. P. Barbour, J. C. Carter and Dr. R. R. Moton welcoming the council. Response was made by Rev. R. C. Ransom.

The Connectional Council

On Thursday morning at 10:30 o'clock the Connectional Council assembled in the main auditorium. Rev. H. Y. Tooks of Florida, the president, led in the Apostles' Creed. More than two hundred ministers assembled. (Rev. J. T. Miles announced "And are we yet alive," which was sung as only Methodist ministers can sing it. The beautifully robed choir assisted in the singing. Rev. R. H. Singleton, pastor Bethel A. M. E. Church, Atlanta, Ga., led in prayer. Rev. J. G. Robinson read Philippians 2nd chapter. Rev. P. A. Rogers, pastor of Harmon of Georgia. Reading of Psalm, Rev. R. H. Bumry of Pittsburgh. Hymn by Rev. J. H. Clayborn of Arkansas, No. 326, "Oh for a heart to praise my God." Rev. Hays of Augusta, Ga., sang "Shine for Jesus." Brother Hays frequently sang during the sessions and made himself justly popular among the brethren for his stirring songs. Addresses of welcome were delivered by Rev. W. H. Mixon, Presiding Elder of the Monticello District, and Rev. J. W. Walls, pastor. Response by Rev. J. Acton Hill of St. Paul, Nashville, Tenn.

In the afternoon Bishops C. S. Smith, Chappelle, Johnson and others spoke. Many important matters came before the council. From the interest shown, the Connectional Council is destined to play a most important part in the church.

General Conference Commission

At four o'clock Thursday, Bishop J. Albert Johnson called the General Conference Commission to order. Those present were Bishops J. A. Johnson, J. D. Johnson, Revs. C. M. Tanner, E. H. Coit, E. J. Hood, Mr. H. R. Harmon, Mr. H. R. Barranco, Dr. R. R. Williams. Bishop Lowe, Rev. Beasley was appointed a member of the commission. Rev. Beasley also died and Rev. Ashford was pointed. Rev. Beasley was given his place. Officers elected were Bishop

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The Bishops made much headway. They agreed to a common hymnal and a committee was appointed to compile the same, and given plenary power to put it in use. The same was true of the joint catechism which the Bishops authorized. They again endorsed the practice of not receiving ministers from different denominations unless they came with proper transfers. The question of organic union was much in the lime light and every time it was mentioned, it received great applause. On Friday night a packed house listened to what Bishop Smith, who is a very good judge, declared was the greatest forensic effort he ever listened to by white or colored. It was provoked by Bishop Flipper's statement that he was opposed to organic union, and some references to publications about the same. I did not hear the speech as I went to Tuskegee that night, but many men capable of judging declared Bishop Cottrell's speech a real inspiration.

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THE BISHOPS AND MR. BRYANT

The action of the Bishops in requesting the resignation of Mr. Ira T. Bryant as Secretary of the Sunday School Union, is in line with stern necessity. This necessity will be regretted by every loyal African Methodist. It will be regretted just as one regrets the necessity of amputating a diseased limb. If it is not amputated it will poison the whole system and result in the death of the whole body.

Mr. Bryant is a man of many good parts: he is intelligent, able and alert; but the Bishops believe efficiency in one line ought not give him license to destroy the church. It is a case that if he is right the whole bench of Bishops should resign. If he is not right, he should be dismissed. There is no way of getting around this, and the Bishops evidently thought they should do their plain duty—not to harm one man, but to save the church.

Two Thousand People Attend Session of Three Negro Methodist Bodies

"There is no tea so sweet as the cup of leber-tea", declared Bishop Charles Spencer Smith, of Detroit, Mich., in addressing two thousand people at the session of the bishops of three Negro Methodist bodies last night at St. John Congressman L. C. Dyer's efforts to full amount would be raised. A. M. E. church. "And the Lord continued, have enacted a federal law against "If vengeance is the Lord's and He will lynching, now are pleased to express day were Bishops C. H. Phillips, repay, I wish he would make haste and their deep sense of gratification over A. M. E. church.; W. L. Lee of repay some of the injustices heaped up- the passage by congress of the Dyer M. E. Zion church; W D Crappe on my people in this country. Anti-Lynching bill. South Carolina, of the A M. E. c

Bishop Smith was followed by Bishop "Mob violence and lynching constitute Bishop William Decker Johnson, Joshua A. Jones, of Wilberforce. Bishop the chief blot upon the fair name and Plains, Ga., who has charge of the W. L. Lee, of the A. M. E. Zion church, character of our country, defying the in Texas, spoke of the education declared that the South was yet the orderly process of our laws, we there- terest in his state and told wha best place for his people, and there fore regard the Dyer bill as one of the being done to lift up the negr was no force that would make most important pieces of legislation was loud in his praises of the them leave, if life and property were passed by congress in all the years of things going on in Texas, and made safe, and the school house was recent history. and of the others. thrown open to all, and especially good "As lovers of our country, upholders by the schools for negro children with com- of the law and supporters of justice wonderful progress made petent teachers. and righteousness, our influence and of Bethel A. M. E. church, New

Bishop Levi J. Coppin, of Philadelphia, presided over the tri-council of bishops of the support shall ever stand solidly back of the high minded and enlightened for the general fund of his c last night, following the opening of statesmanship which strives to make known as dollar money, was pre

Church - 1922

A.M.E., A.M.E.Z. and C.M.E.

CHARLES BILLY WRITES

Southern Christian Recorder

Makes a Trip From Boston to Montgomery, Ala. Rides in a Special Pullman All the Way. Prof. John R. Hawkins is a Business Man. Bishops Request Secretary Ira T. Bryant to Resign Position of Secretary of Sunday School Union. Tri-Council Provides for Common Hymn and Catechism.

BISHOP FLIPPER RESIGNS.

It's a long distance from Boston, Mass., to Montgomery, Ala., but I have made it and returned to my home and I have only words of praises for Prof. John R. Hawkins, who is indeed a genius, and one of the greatest business men in the race. He put on the map for us Kittrell College, and then the Church recognizing his ability as an educator made him secretary of education and then discovered that there was a greater need for him, called him to the position of Financial Secretary. In this position he has rendered great work for the whole Connection and we are proud of him.

I want Prof. Hawkins to smell a flower while he lives and do not wait until his death and then spend a whole paper talking about him. You have served well, Prof. Hawkins, and all the Church has confidence in you and you will be re-elected without opposition by unanimous vote of the whole conference next General Conference to be held in Louisville, Ky.

We had two Pullman sleeping cars from Washington right into Montgomery, and were served in the dining cars. Bishop Heard was with us but he was indeed a sick man. We all hope that he will soon be himself. He was accompanied by his wife, Mrs. Josie D. Heard and Dr. Maloney.

In Louisville, Ky. we were joined by Bishop A. J. Carey and Rev. Noah Williams. I had the pleasure of being in company with my friend and ex-pastor, Dr. M. W. Thornton, who is now the pastor of Bethel A. M. E. church, New York City and a great man at that, and then there was Rev. H. P. Anderson, pastor of Bethel, the Mother Church. I will not be able to mention all who were with us, but just use the name of our old friend and brother, Dr. Thornton because he became my personal friend when I reached Boston among strangers. He helped me to know the people up here, and for that reason was sent as a delegate to the last General Conference, and I want to be in Louisville also as a delegate.

Reaching Montgomery, we found Dr. P. W. Walls, the pastor of St. John A. M. E. church, a very busy man. You see he had the work of entertaining the Council of the A. M. E. Church and he was just put to his wits. The thousands of men had to be housed and fed, the Board of the W. H. & F. M. Society were also there, and they had to be looked after and so many other things had to be done. Well Dr. Walls got through with it all and assigned me to a good stopping place for which I desire to thank him.

I must not forget to tell you that I had the pleasure of meeting my old friend and brother, Dr. W. W. Allen, editor of the Southern Christian Recorder, the man who is doing much for our church and is a sane and safe leader. I find here and there some men who feel divinely called to edit this paper, but God has placed it in the hands of the right man, and he is doing the work. He is willing to spend the rest of his life, sentiment making for the great A. M. E. Church and our race. I was delighted to shake hands with him, and to have his invitation to continue to write.

To be at this meeting one was reminded of a real General Conference. But these were the slate makers, the book makers, the men who were polling their interests and allotting out the positions for the next General Conference. There were men there from all parts of the country who have their eyes on various plums. Most of the men wanted to be bishops, but it would be impossible to make all of the men who want to be, for if you did you would have to place bishops as pastors of some of our big churches. There is no harm to want to be a bishop, but they cannot be, and there is no harm in wanting to be a great pastor.

There are several men who want to be secretary of the Church Extension Society; some want to be secretary of Missions; some want to be secretary of the A. M. E. Sunday School Union; some want to fill the position of secretary of the Allen Christian Endeavor League, and still there are others who want some big position, but I am not going to talk about these things for I want to be elected delegate and then I will have my say.

The bishops of the A. M. E., A. M. E. Z., and the C. M. E. all had their separate meetings, and it was on Friday morning that they came together in a common meeting. I do not know what took place behind the doors in the separate meetings, but I do know that ours had some weighty questions, and I am told that the Rev. J. G. Robinson was elected fraternal delegate to the C. M. E. General Conference. In that joint session they decided on many things in common, looking forward to some day becoming one great church. They will use the same hymnal, and a committee was appointed to arrange for this. They will have one common Catechism. They will be a oneness in education, and will help each other in mission work abroad. These men are going to get together.

In our meeting, I am told that the Bishops called Secretary Ira T. Bryant before them, taking him in question about some things which he is supposed to have written in the "Young Allenite," and after putting to him a direct question, requested him to resign. I don't know what took place, for I was on the outside, but I am told that Prof. Bryant did not resign.

Now there was some question as to whether or not the bishops could put the Secretary out and found that the next step in their opinion would be to have the Chairman of the Board of Managers to call a special meeting of the Board and suspend him from office until General Conference. Bishop J. S. Flipper, I learned, maintaining that such was not within the power of the Board to do, resigned as Chairman, and Bishop W. D. Chappelle was elected his successor, and that is as far as I have been able to learn, but we will all watch with much interest the results.

There was a special prayer offered for Bishops W. T. Vernon and W. Sampson Brooks. Both are in Africa looking after their work. I would like here to pay my respects to these two men for they have just remained over there. They have looked after their work. Bishop Vernon, in South Africa, is not taxing the church to bring him over every year and then sending him back, nor has he been trying to look after the work in Africa and remain in America, but he is doing his work and the women appropriated fifteen thousand dollars for his work over there. It is for the building of a college, I understand. Both of these men took wife with them, and they are just sticking.

I am informed that Bishop Brooks is just taking things in West Africa. This part of the world has never had a bishop to remain so long at the time and you are going to hear great reports from him when he returns to America. They will be back before the General Conference and I think when they come they will remain. They will be assigned to work in this country. They were not elected bishops for Africa, but assigned to that district by the Episcopal Committee. I would like to see Dr. John A. Gregg go to South Africa as bishop. He has been there once as president of the College and should return as bishop, and I am sure that he just like Bishop Vernon, take his wife and remain in charge of the work. I have been thinking about this for a long time. He is doing a good work at Wilberforce and believe me, that Shorter Hall is going to be erected as a greater Shorter Hall.

We all regret to learn of the burning of the home of Bishop B. F. Lee, another landmark at Wilberforce and I am told that many of his friends are urging him to rebuild as it stood before, and they are going to help him. He is a great man and an honest man.

I had the pleasure of spending just a little time with my friend Bishop Joshua H. Jones and will tell you a few things about this wonderful character at a later date. I shook hands with all the bishops present, and was impressed with them. I have been invited by Bishop John Hurst to visit his conferences in Florida and I may do so some day, and if I do I will let you know about it. Take good care of yourself. I will write you again soon. I am going to talk about our colleges and our Commissioner of Education, Prof. A. S. Jackson, but can't do so now.

CHARLES BILLY.

THE BISHOPS MEET.

Star of Zion 2/16/23

On the 8th and 9th the bishops of the Methodist church of the Negro race met at Montgomery, Ala. in denominational sessions. On the 10th the bishops of the A. M. E., A. M. E. Zion and C. M. E. churches met in a tri-council at the A. M. E. church in the same city.

The A. M. E. Zion Board

The Board of Bishops of the A. M. E. Zion church met at Old Ship church, Dr. William Witherspoon pastor.

It was attended by the general officers and representative pastors and laymen from the country at large. They were there from most of the states about 200 strong. Alabama, where we have seven strong conferences turned out to greet and welcome its chief pastors.

Bishop J .W. Wood was president, and Bishop Geo. C. Clem-

ent retiring chairman was elected secretary. Bishop L. W. Kyles was elected assistant secretary.

Bishop Geo. C. Clement preached the sermon on the evening of the first day. It was a great message to a great audience. It sounded the tocsin for the day we live in. His subject was "The Day of the Lord's Visitation and the Jerusalem of the Kingdom" and the words of his text were, "If thou hadst known the day of thy peace." "I will never forget it;" "a message of startling power and timeliness;" "just the message for the church at this time;" "one of the best I ever heard," were some of the comments that went around the audience like fire in dry stubble. Bishop Clement in bold words, realistic description, fervent faith and fine language pronounced a message that must have been prophetic. It was a message that effected his audience to seriousness.

Most of the sessions were held in private and very little is known of the real business of the bishops. The reports of the general officers were made in open session. The preponderance of private sessions this time set a new precedence for the bishops of the A. M. E. Zion church. The explanation is that they were able to get more done when sitting with closed doors It is possible. Meantine there were some big meetings held by the lower house ,that is the ministers and laymen's association. Very live speeches were made on very live subjects President F. M. Jacobs was not well and did not attend all the lower house sessions.

The reports showed that progress was being made in all departments.

Candidates were on the ground from every direction and it was evident that campaigning was going on.

On Thursday evening reports were heard. Major R. R. Moton was announced but he was detained at another meeting in the city. Nocourier brought his excuse and the meeting closed disappointed. Just how and why this blunder was made was not stated but it caused the Pres. of Tuskegee no little criticism. This was all the more the occasion of comment because the proud school over which he presides was founded in the A. M. E. Zion church and caused by A. M. E. Zion influence. The delegates of the churches were given a free trip to Tuskegee on Saturday.

A report from the proceedings will be given when the secretary of the board furnishes it.

The Montgomery people gave their customary entertainment of fine, courteous and hospitable kind.

Dr. Witherspoon and his people were tugging on with the work at Old Ship with great zeal and real work. Old Ship church is the finest edifice of a colored church in the city. The architecture is a union of the Jewish and Corinthian styles. It will seat fifteen hundred people. The exterior is stately and the interior produces a communion of color and symmetry that is sublime. Dr. W. W. Matthews, it will be remembered gave us the new Old Ship. Dr. Wm. Witherspoon has raised, with the liberal people, eleven thousand dollars in a year and a half on the building debt.

The Tri-Council.

Friday morning the 10th the bishops, ministers and laymen of the three churches met in grand assembly at the A. M. E. church at 11 A. M.. The proceedings are published in another column. It was an imposing scene of sacredness and experienced judgment. The heads of these fathers of the holy church were some black, some grey and some white. There was as much variation of personalities and abilities as in color of their venerable heads but when the devotions and communion were had and the memorable sermon was given by our own Bishop G. L. Blackwell the great body of leaders turned in spirit to think all one way while God in their union seemed to rejoice.

Bishop Blackwell's sermon was on the subject "Suicide;" his text was "Do thyself no harm." His marshalling of information, clarity of diction and rhetoric, shot through with Bible light and flashing with the fire of native, laconic eloquence gave a harmony of brilliance, a fervor of soul and resolution to daring aims that made men scorn themselves and cling to God and humanity. He carried on for God and the spirit of God carried him on. It was a gem for the memory, a balm for the day we live in and was enthusiastically received.

The tri-council agreed on certain articles which will be published. The statement to the country and world appears in another column.

The Meeting A Blessing.

It must be evident to all that the tri-council meeting of the colored bishops is always an event of indescribable good. It assemblies a prodigious amount of brain and consecrated experience which stand at the head of the race. The manoeuver toward the organic unity of Negro Methodism is doing a decided service to our mutual cause of race advancement and kingdom building. No legislative power is given the tri-council but the report of the commissions on union from the voting in the conferences and the adopting of resolutions attempting to help on the sentiment can but prove a blessing of good relations and ultimate harmony of action.

The more we come together the better we know each other. The meeting always attracts a large number of churchmen from the three churches who fraternize and come to a realer knowledge of each other. Thus the courting goes on and the marriage is forestalled.

METHODIST BISHOPS COUNCIL

Nashville Globe Tenn.

2/17/22

Sessions Close With Three Episcopal Churches

Much Legislation Made—Special Committees Named—Official Routes Chosen—Big Program Outlined

The Bishop's Council of three Methodist Episcopal churches held their meetings down in Alabama during the past fortnight. This is regarded as one of the biggest gatherings of the entire year, and it is understood that much legislation effecting the three churches was enacted. Persistent rumors have been flying thick and fast around Nashville as to the action of one of the Councils but it has been impossible to get anything definite as to their acitons. The following special report came to the office of the Globe:

Montgomery, Ala., Feb. 16. (Special to the Nashville Globe.) Never before in the history of Montgomery was there such a demonstration given a speaker as was given to Bishop Elias Cottrell of the Colored Methodist Episcopal Church during his speech on organic union before the Tri-Council of Negro Methodists here at St. John A. M. E. Church, Friday night of last week.

Bishop Cottrell was known already to be an ardent supporter of organic union. No one, either for or against Organic Union has thus far produced an argument the equal of the one given by Bishop Cottrell before the Tri-Council.

In the beginning of his speech Bishop Cottrell declared "All that we do or say in this life is either good or bad is right or wrong. He then launched forth into the discussion of organic union. Bishop Flipper of the A. M. E. Church preceded Bishop Cottrell and was much outspoken in his disapproval of organic union.

Bishop Cottrell laid down the proposition that "No opposer to organic union has given any religious reason for not favoring organic union and that all reasons—really excuses, thus far given by those opposing organic union are personal and selfish." He declared "Sin, evil, selfishness and greed are the causes of so many Methodist bodies." After citing history with regards to the coming about of the several Methodist bodies to substantiate his assertions regarding the origin of the several branches of Methodism be further argued the necessity of organic union. He declared "it is a necessity from a political view point whereas the bishops of the three Negro Methodist bodies in unison could give a message to the twelve million colored Americans regarding vote and that this would be an element which the powers that be would be compelled to reckon with. But divided as we are every church has up his man and neither church separate as we stand, is able to put over anyone hence another gets the position.

Organic union is a necessity from an economic view point. We have too many little businesses which are at variance the one with the other. The C. M. E.'s are opposing the A. M. E.'s and A. M. E. Zions' business and vice versa. But if we were united all would be one. It is a necessity from a racial view point. It would build up large businesses. There would be co-operation and thus co-operating we would lend to the magnitude of the enterprise, would get better facilities, pay greater wages and give greater employment to the men and women of our race. The churches united could foster businesses which would enable many to earn their bread. Organic union is a necessity from a spiritual view point. It would eliminate strife and confusion within our race and there would be peace and harmony—the spirit would be good. Organic union is a necessity because it would give that strength which the church needs if it is to take the world for Christ and bring about his kingdom here on earth. Organic union is a necessity because it would help purify the church. The standard now seems to be lowered, emphasis is laid on cash rather than character. As it now stands one may live a life very much at variance with Christianity and the principles of righteousness and when one comes forward with money we accept them without giving much attention to their real character and the life they are living. Bad men and bad women go from one church to another and are accepted because they are able to pay money. Let us have organic union and stop these bad men and women going from church to church. Lets have organic union and there will be no place of refuge for these devils, lets have organic union and thereby purify God's church."

When Bishop closed he used the prophecy of Ezekiel and the entire audience gave him the Chautauqua salute and yelled "organic union" more than half an hour.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

Church—1922.

Colored Pastors War on 5-Hour Funeral Sermons

Atlanta Ga. Constitution

Endorse One-Hour Limit Following Address by Undertaker.

Mar. 8, 1922

Being of the opinion that "colored people of Atlanta lose enough time from their work attending funerals in one year to earn enough money to support two-thirds of the negro schools of the city," the A. M. E. Ministers' union, Tuesday, unanimously went on record as favoring a one-hour limit for funeral sermons.

This action was taken following an address by David T. Howard, one of the leading negro undertakers, which was featured by the declaration that "the majority of colored ministers spend from 1 to 5 hours in preaching at funerals."

Preachers and laymen alike took a prominent part in the war on 5-hour sermons at funerals, Rev. R. H. Ward, pastor of Allen Temple church, declaring that "more than half of the colored ministers spend more time eulogizing the dead than in preaching to their flocks."

Other speakers addressing the union session, which was held at St. Mark's A. M. E. church, were Rev. C. A. Wingfield, president; Revs. T. J. Linton, R. H. Singleton, C. G. Gray, C. L. Williams, J. B. Epperson, R. B. Holmes and Bishop W. A. Fountain.

Rev. Epperson opened a campaign for $20,000 for a new St. Mark's church, and Bishop Fountain emphasized the importance of the $5,000,000 drive of the A. M. E. church.

NO CHAIRMAN FOR SUNDAY SCHOOL BOARD

4/1/22

Birmingham Ala Herald

The Sunday School Union of the African Methodist Episcopal Church, of which Mr. Ira T. Bryant is secretary-treasurer, seems at the present going begging for a chairman, not because of the unimportance of the union, but because, it appears, that it must be presided over by a Bishop and none as yet have seen it their duty to interfere with the secretary and treasurer as was directed by the Bishop's Council when they met last month in Montgomery, Alabama. It seems clearly a matter of haste on the part of the Council when they ordered certain matters affecting the operation of Secretary Bryant. Here is what Bishop Chappelle says:

Bishop B. F. Lee, D. D.,
Wilberforce, Ohio.

Dear Bishop Lee:

I am writing to say that after a thorough study of conditions surrounding the S. S. Union, I am convinced that it is not my job to meddle into that affair and for that reason I am handing to you my resignation to take effect immediately.

Fraternally,
W. D. CHAPPELLE, Bishop.

A.M.E.

DECLARATION OF PRINCIPLES

OF THE March & April 1922

Allen's Laymen Organization

A. M. E Church

Young Allen Line Nashville Tenn.

PREAMBLE.

We believe the Christian Church is the greatest agency for good n the world. We believe the A. M. E. Church is one of its most influential branches, and the greatest ecclesiastical body among Negroes on earth. The motive which actuated its founder to organize the African Methodist Episcopal Church is respected by every Negro and comes down to all African Methodists as a precious legacy. which all the laws of self-defense and common sense instill in us a feeling of justifiable pride.

The history of the A. M. E. Church is a record of momentous events, furnishing a review of great achievements and unparalleled progress in the work which has engaged its attention. Its pioneer chief pastors and ministers have contributed no little toward the spreading of the principles of religious freedom—the platform upon which Richard Allen stood in those days which tried men's souls. And it is not amiss to state here that the membership, designated as the laity, has furnished most wonderful examples of devotion to the cause and loyalty to the church. Whenever and wherever the command to march was given, they marched. No order, in the main, was ever completely disregarded. Whatever was wanted or needed by those who led—it mattered not how burdensome or how much sacrifice the granting of the request entailed—the loyal laymen rallied and in some way satisfied all concerned.

It is this loyalty on the part of the laity of the church that has furnished the inspiration and encouragement, the actual labor and money to keep our ship of Zion above the wreck. It is this loyalty that, in these LATTER DAYS, has been misinterpreted by those who have been entrusted with LEADERSHIP and COMMAND. It is THIS FEELING that the laity will pay, just so it is CLAIMED to be for the church—that if any burden is placed with or without official seal and proclaimed from headquarters, the people will pay.

And as a result of the abuse of this loyalty there has crept into our church a spirit which prompts SOME in authority "to drive," to intimidate, to impose, to tax beyond reason, and to raise and disburse moneys without an open and satisfactory accounting forgetting that the perpetuity of our church depends upon the loyalty of the laymen. Even at the expense of a fair administration of the law, the laity has been offended and a large per cent. of the ministry silenced for fear of offending THOSE who control their ministerial livelihood, which minister dare not speak out because they know it means "short grass" for them. This spirit

ST. MARY'S CHURCH BUYS SIX APARTMENT BUILDING

3/30/22

Chicago Defender

No church in the city is doing more real good for all the people than St Mary's A. M. E. church, 5251 South Dearborn street. It has just closed a very successful year's work and starts the new conference year with a very bright outlook. The sum of $15,862.28 was raised during the year without a rally. The business methods with which the church carries on the work and handles its finances will do credit to any big busines firm.

The year's report shows that the property at 5247 South Dearborn street has been paid for and the trustees have a deed for the same. One thousand dollars has been paid on the principal of the main debt; $1,650 in interest. Two thousand five hundred dollars was paid as the first payment on a six-apartment building at 5147-59 Prairie avenue, which rents for $440 per month. All current expenses are paid and $940 has been paid to sick members.

The rent from the six-apartment building after the monthly payment of $270 has been made, will go to the mutual aid fund to be paid to the members of the church when ill. This is the only church known which pays a sick benefit from 1 to 20 weeks to its members without any extra dues or assessments.

Dr. J. R. Harvey, who has just returned from the conference for another year, is planning greater things for the church this year. He is not only a great preacher, but is a good business man as well, and runs his church on a splendid business basis.

Sunday, Oct. 1, will be the homecoming and every member and every person who has ever been a member is asked to be present at one service during the day. Dr. Harvey will preach at 10:30 a. m. and the choir will give a sacred program at 8 p. m.

is growing and each year finds conditions worse. Autocracy is setting itself up against democracy. The abuse of power and the trend of the church towards materialism at the expense of spiritual fervor is causing unrest and doubt, complaint and criticism throughout our Zion.

Those who have vision can see the breakers ahead. The desertions from our ranks in California, Illinois, Maryland and other places, the small percentage of additions to our churches in the North, in the face of the large numbers who immigrated there—in spite of the would-be assuring voice of the sentry that "all is well," in spite of false lights along the shore, in spite of hood-winking and picture painting, those who have their ears to the ground can hear the thunder in the near distance—those who have their eyes to the telescope can see the approach of the coming storm that will sweep us from our moorings unless we make use of life preservers, or run our ship into some haven of refuge.

That African Methodism may not perish from the earth, that the principles of Allen may still be potent in spirit and in practice, and trusting Almighty God to guide us, we pledge ourselves to stand for, pray for, and CONTEND for the following—

DECLARATION OF PRINCIPLES.

I.

For supreme interest in the conversion of souls—greater revivals and love feasts. We believe that more emphasis should be put upon soul-saving and LESS upon money-getting.

II.

For the instruction of the laity in the laws of our church, with special effort to have the discipline bought and read, and the church periodicals subscribed for, to the end that the membership may know their LAWFUL duties and perform them; their RIGHTS and demand them.

III.

For greater encouragement for our young men to enter our theological seminaries and prepare themselves for the demands made by a practical age for a practical and intelligent ministry. We contend that greater support on the part of the laymen be given.

IV.

For increased support of our mission preachers and superannuated ministers and indigent and "worn-out members." We believe it is not in harmony with any sense or idea of fair play and justice to ignore those who have borne "the burden in the heat of the day." We stand for special provision for those who fall by the way by reason of continual service in our church.

V.

For the passage of fair and equitable laws which will make for the peace, prosperity and general progress of our church, and for the repeal of all laws which are, on their face, discriminatory and unjust as between ministers and laymen. We believe that the laymen are just as essential to the success of the church as the ministers—especially along temporal lines. We disfavor any law that is void of the spirit of democracy.

VI.

For the condemnation of "BOSSISM," autocratic and "BIG-STICK" methods regardless to position or station.

VII.

For retrenchment in the business side of our church work, to the extent that NEEDLESS and USELESS offices be abolished, and the shameful waste of money be curtailed by junketing committees, boards and delegations.

VIII.

For EQUAL LAY representation in the General Conference.

IX.

For a limited recognition of women as members of the General Conference.

X.

For a budget system in the Financial Department of the general church, thereby furnishing the membership of the church in advance with the amounts necessary to be raised to carry the temporal affairs or expense. We disfavor the continual cry of "must make increase" just to pile up moneys at headquarters.

XI.

For the more frequent preachment of doctrinal sermons in defense of Methodism. For an uncompromising stand (by ministers and laymen) in the defense of the doctrines and tenets of Methodism.

XII.

For the freedom of the press as it affects our church publications. We disfavor the closed door policy which allows no voice to be heard through the columns of our papers and magazines if that voice be in justifiable protest. So strongly do we l
in the right to express our beliefs and opinions about a ch
which we are an important part, until we have resolved to
a newspaper as the organ of the laymen and in the columns of which every layman may express his views.

CONCLUSION.

We pledge ourselves to contend for the above principles. We spread these principles broadcast with the unconcealed purpose of soliciting the support of every layman (anybody in fact) who believes as we have here asserted. READ, THINK, ACT. Get in touch with us. Organize. It takes courage, but do it, in spite of the false alarms of "revolution," "disloyalty," and "fighters." It will take some time, but we have started a fire we believe, which will burn until every vestige of high-handed demogogy and trickery is consumed, and every Iscariot driven to the gallows. We have struck the match and the flames will spread, burning up the filth and chaff, leaving at last those who stand where the fathers stood, when the good of the church was considered and not the petty ambitions of men. God give us men, for such a time as this.

Finally, the old A. M. E. Church is good enough for us. We mean to stick by it. We mean to go down with it, if it should go down. But we mean to keep it from going down if it is in our power. Let every loyal layman join the crusade—from every part of the Connection let us hear your voice.

Yours for the salvation of our Zion,

Executive Committee:

L. A. FISHER, *Pres.*, C. B. WEBSTER, *Sec.*,
J. R. MARTIN, H. E. KIRBY,
(Mrs.) R. C. BUNCH, T. J. CLINISSON,
W. M. WARFIELD, J. E. EDMONSON,
J. IRA WATSON, H. C. MILLER,
RANDAL HARDIMAN, W. F. REYNOLDS,
R. C. BUNCH, M. G. FERGUSON,
For information write, W. H. Shackleford, Ch. Pub. Committee,
636 Fogg Street, Nashville, Tenn.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

BRYANT FLAYS A. M. E. BISHOPS.

Houston Tex. Informer 2/16/22

Ira T. Bryant, one of the foremost laymen in America and editor of the Young Allenite, a monthly publication of the African Methodist Episcopal Church and secretary-treasurer of the A. M. E. Sunday School Union, has fired a broadside into the bishopric of his church that bids fair to shake the connection like no other incident in the history of the church in America.

In the January number of said periodical Mr. Bryant flays the bishops of his church for many and sundry reasons, and, because of his criticism, at a recent meeting of the bishops' council in Montgomery, Alabama, this distinguished layman was asked for his resignation, which he has declined to proffer to said august body.

It seems that Editor Bryant, in exposing and laying bare the selfishness, crookedness, high-handedness, greed and avarice of some of the prelates of his connection, violated one of the laws of the church, which prohibits any member from exposing any fellow-officer or high ecclesiastic until the courts have passed upon his guilt or innocence.

The Informer is not the organ nor tool of any denomination and would not be if it could; for to be such a medium means that truth must be silenced and editorial opinions on men and measures stifled and suppressed.

But The Informer is secular and consequently, necessarily, racia and intensely concerned and vitally interested in the things tha tend for racial uplift, consciousness, development, improvement advancement and solidarity.

In his editorial Mr. Bryant lays down this box barrage: "Th Southern white man endeavors to keep the black man's hea empty that he may the better rob and humiliate him; a Negr bishop, in his dealings with his men, attempts to accomplish th same purpose by keeping their bellies empty."

He charges that the majority of the bishops are "bending every effort, fair and foul, to pile up big fortunes for himself," while on the other hand he asserts that "in all my experiences I have never once heard one of these selfish bigots counseling his men to prepare for the rainy days of life by buying homes and saving their money."

He discussed how heads of industrial corporations encourage and assist their employes for better citizenry in the purchase of homes and securing of wholesome and helpful environments, while the attitude of the colored bishop is just the opposite.

Who is Ira T. Bryant and by what right or authority does he dare make such charges against the "holy and elect" of his church?

Is the poor man intoxicated or has he lost his head?

Doesn't he know that the bishops, like the king, can do no wrong and that those in the church, holding responsible positions, who have the hardihood and temerity to speak out against crookedness and rascality, will be decapitated?

Doesn't this great layman know when he attacks sin in such high places he will be accused in many quarters of fighting the church?

Does he not also know that the lowly layman has no rights tha the bishops and high churchmen are bound to respect?

Is he not aware of the fact that the constitutional right of free speech is not guaranteed to any layman when it comes to criticizing and lambasting "God's chosen leaders?"

Is he blind to the fact that the principles for which the sainted and lamented Richard Allen stood and labored are no longer the guiding spirit in the church of today?

Ira T. Bryant is one of the most outstanding figures in the African Methodist Episcopal Church and is the son of one of the pioneer ministers of the connection, the lamented Dr. M. E. Bryant, one of the most eminent men of the early days of the church, who strove zealously and indefatigably for the principles and ideas for which his illustrious offspring is contending today.

When he assumed the managerial reins of the printing plant of the church at Nashville, Tenn., it was a hopeless burden and laboring under the handicap of poverty and oppressive debt, while thousands of dollars of the church's printing was being done by white institutions.

He set to work to make the institution a credit to his church and race and soon installed the most modern machinery in the plant and thus today the church boasts of possessing one of the best equipped concerns of its kind among our people in the world.

He abolished the custom of donating the children's day collection for the maintenance of the printing plant and suggested that said money, representing thousands of dollars annually, be converted into another channel and employed for taking care of superannuated ministers and other connectional causes.

He has made the printing plant a paying proposition and shown in a concrete manner the race's possibilities, capabilities and potentialities in a most startling and yet convincing manner.

If the charges of Editor Bryant are true or untrue, an investigation rather than dismissal is the proper course to pursue; but since the accused constitute the trial tribunal and must also pass judgment upon the secretary-treasurer, it takes no seer to foresee the action and verdict.

But, whether all of Editor Bryant's allegations are true or not, the fact remains that where there is so much smoke there is bound to be some fire; and every intelligent, manly and courageous layman knows that in all our churches the "higher-ups" are guilty of too many flagrant violations of the laws of the church, society, common decency and God for the good of the cause, the advancement of our racial group and the expansion of the Master's kingdom on these mundane shores.

We have indulged too much in hero-worship and the minister has received a lion's share of this hero-worship, with the result that it has gone to his head, and with unusual power and authority many of these religious leaders have really fallen short of the high calling which is in Christ Jesus and have debauched and prostituted the cause and been most potent factors in giving Christianity a black eye.

There is a dearth of material for the ministry, due principally to the dissatisfaction with and disapproval of the conduct and deportment of so many ministers by the young men of today.

We well remember the time when men, both saints and sinners, were glad for ministers to visit their homes, even in their absence, and the latch-string was always on the outside. But today that home is rare among our people where even the occupants' pastor is welcomed and home after home has been shut in the face of these supposedly reverend gentlemen.

So many of these clergymen abused and misused their former opportunities that the average layman has very little respect for or confidence in the average minister. This is a sad state of affairs, but it is true nevertheless, and no particular denomination has a monopoly on this unenviable reputation.

If any man in the colored church, taken as a whole, knows the weakness and wickedness of the high churchmen, it is Ira T. Bryant, and, while his charges may appear as sensational to some, his motive seems to be to save the church and at the same time render a signal service to his race and society.

Autocracy in church is just as distasteful, disagreeable and destructive as in state, and to clothe any man or set of men with autocratic powers in matters religious or political is but to invite disaster, defeat and disintegration.

We know ministers by the legion, in all our denominations, who are more concerned in money than in souls; and their idea is to keep the communicants strained or in debt to hold them together.

We have known where bishops have prevailed upon pastors or

A. M. E., A. M. E. Z. and C. M. E. Church – 1922

the latter did the same of their own volition courting favors, to raid and ransack the treasuries of the little auxiliaries of the church in order to make a nice contribution to the bishop.

So many of the misdeeds of some of our leading churchmen and clergymen are so glaring that sinners are refusing to come into the church, pointing out that if the preachers can do what they are doing and get to heaven, they can continue in their way and get there, too.

Editor Bryant has invoked the bishopric ire because of what he said, but to persecute and crucify him will not remedy the evil nor rectify the ill of which this layman writes and warns the church and race.

The Informer regrets that conditions became so deplorably rotten and wretched in the A. M. E. Church that Editor Bryant was forced to make this expose. but if the leaders are as wise as they are given credit of being, they will earnestly strive to take up the slack and "carry on" for the overthrow of the bulwarks of satan and for hastening the day when the spirit of the Prince of Peace shall cover the earth as the waters that engulf the deep.

The African Methodist Episcopal Church is the oldest exclusive colored religious body in America and throughout the years of its existence it has endeavored to show the race's ability and capacity for self-determination, self-government, racial improvement, advancement and solidarity, and has stood as a living testimony of the race's capabilities and possibilities in various spheres of activity.

This church gained its standing among the great evangelical bodies of the world because of the earnestness, honesty, integrity, self-sacrifice, abnegation and untiring efforts and incalculable contributions of the "fathers" and a few greedy and self-centered bishops must not be permitted to nullify this great work nor hamper the church in its future program of reclaiming a lost world.

IRA BRYANT STANDS PAT.

Kansas City Mo Sun 2/26/22

At the recent conference of the A. M. E. Church bishops which demanded the resignation of Ira Bryant, Secretary of the Sunday School Union, because of some very forceful criticisms which he had published regarding the religious and intellectual values of the bishops' bench it seems that the austere bishops failed to keep in mind that Bryant was not an appointee of theirs.

Bryant is a creature of the general conference just as are the good bishops and it would have been just as reasonable for him to have demanded their resignations.

The presumptious action of the bishops only tends to show how very sensitive they are to criticism and how they are beginning to smart under the flashlight of that open scrutiny which the laity is beginning to turn upon them in this new era of democracy.

The days of preacher worship and preacher idolatry are passed and the preachers must wake up to this fact if they expect to have any further following. The laity is demanding intelligent service instead of superstitious emotionalism and it is beginning to halt on the sacrifices which have been made to the gods of greed and selfishness. Bryant is merely "One crying in the wilderness" and his following is daily multiplying. The bishops should not get mad. They should wake up, then whisper the word to the brethren below them before the storm breaks all at once.

WHAT METHODIST LAYMEN ARE SAYING

Nashville Tenn.
National Union Review
3/1/22

Below will be found excerpts from "A Declaration of Principles," of A. M. E. Layman, as it appeared in the columns of "The Young Allenite," some weeks ago. This declaration shows the gradual dawn of a sense of responsibility which is coming to Laymen of all denominations. Baptist Laymen and ministers too can find much food for thought therein. This statement read in part as follows:

"It is not aims to state here that the membership, designated as the laity, has furnished most wonderful examples of devotion to the cause and loyalty to the church. "When and wherever the command to march was given, they marched. No order, in the main, was ever completely disregarded. Whatever was wanted or needed by those who led—it mattered not how burdensome or how much sacrifice that granting of the request entailed—the loyal laymen rallied and in some way satisfied all concerned.

It is this loyalty on the part of the laity of the church that has furnished the inspiration and encouragement, the actual labor and money to keep our ship of Zion above the wreck. It is this loyalty that, in these LATTER DAYS, has been misinterpreted by those who have been entrusted with LEADERSHIP and COMMAND. It is THIS FEELING that the laity will pay, just so it is CLAIMED to be for the church—that if any burden is placed with or without official seal and proclaimed from headquarters, the people will pay.

And as a result of the abuse of this loyalty there has crept into our church a spirit which prompts SOME in authority "to drive," to intimidate, to impose, to tax beyond reason, and to raise and disburse moneys without an open and satisfactory accounting forgetting that the perpetuity of our church depends upon the loyalty of the laymen. Even at the expense of a fair administration of the law, the laity has been offended and a large per cent, of the ministry silenced for fear of offending THOSE who control their ministerial livelihood, which ministers dare not speak out because they know it means "short grass" for them. The spirit is growing and each year finds conditions worse. Autocracy is setting itself up against democracy. The abuse of power, and the trend of the church towards materialism at the expense of spiritual fervor is causing unrest and doubt, complaint and criticism throughout our Zion.

Those who have vision can see the breakers ahead. The desertions from our ranks in California, Illinois, Maryland and other places, the small percentage of additions to our churches in the North, in the face of the large numbers who immigrate there—in spite of the would-be assuring voice of the sentry that "all is well," in spite of false lights along the shore, in spite of hood-wink and picture painting, those who have their ears to the ground can hear the thunder in the near distance—those who have their eyes to the telescope can see the approach of the coming storm that will sweep us from our moorings unless we make use of life preservers, or run our ship into some haven of refuge.

The African Methodism may not perish from the earth, that the principle of Allen may still be potent in spirit and in practice, and trusting Almighty God to guide us, we pledge ourselves to stand for, pray for, and CONTEND for the following—

DECLARATION OF PRINCIPLES

1. For supreme interest in the conversion of souls—greater revivals and love feasts. We believe that more emphasis should be put upon soul-saving and LESS upon money-getting.

2. For the instruction of the laity in the laws of our church, with special effort to have the discipline bought and read, and the church periodicals subscribed for, to the end that the membership may know their LAWFUL duties and perform them; their RIGHTS and demand them.

3. For greater encouragement for our young men to enter our theological seminaries and prepare themselves for the demands made by a practical age for a practical and intelligent ministry. We contend that greater support on the part of the laymen be given.

4. For increased support of our mission preachers and superannuated ministers and indigent and "worn-out members." We believe it is not in harmony with any sense or idea of fair play and justice to ignore those who have borne "the burden in the heat of the day." We stand for special provision for those who fall by the way by reason of continual service in our church.

5. For the passage of fair and equitable laws which will make for peace, prosperity and general progress of our church, and for the repeal of all the laws which are, on their face, discriminatory and unjust as between ministers and laymen. We believe that the laymen are just as essential to the success of the church as the ministers—especially along temporal lines. We disfavor any law that is void of the spirit of democracy.

6. For the condemnation of "BOSSISM," autocratic and "BIGSTICK" methods regardless to position or station.

7. For retrenchment in the business side of our church work, to the extent that NEEDLESS and USELESS offices be abolished, and the shameful waste of money be curtailed by junketing committees, boards an delegations.

* * * * * * * * * * *

10. For a budget system in the Financial Department of the general church, thereby furnishing the membership of the church in advance with the amounts necessary to be raised to carry the temporal affairs or expense. We disfavor the continual cry of "must make increase" just to pile up money at headquarters.

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12. For the freedom of the press as it affects our church publications. We disfavor the closed door policy which allaws no voice to be heard through the columns of our papers and magazines, if that voice be in justifiable protest. So strongly do we believe in the right to express our beliefs and opinions about a church of which we are an important part, until we have resolved to publish a newspaper as the organ of the laymen and in the columns of which every laymen may express his views.

Conclusion.

"We pledge ourselves to contend for the above principles. We spread these principles broadcast with the unconcealed purpose of soliciting the support of every layman (anybody in fact) who believes as we have here asserted. READ, THINK, ACT. Get in touch with us Organize. It takes courage, but do it, in spite of the false alarms of "revolution," disloyalty" and "fighters." It will take some time, but we have started a fire we believe, which will burn until every vestige of high-handed demagogy and trickery is consumed, and every Is-iot driven to the gallows. We have struck the match and the flames will spread, burning up the filth and chaff leaving at last those who stand where the fathers stood, when the good of the church was considered and not the petty ambitions of men. God give us men, for such a time as this.

—The Young Allenite.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

Church – 1922

BISHOP SMITH'S SUGGESTION

Christian Recorder 1/12/22

We have received the following communication from Bishop C. S. Smith, which has been sent to each of the Bishops of the three Methodist Churches. The matter contained is very interesting and deserves the careful consideration of every minister.

A MINISTER'S INSURANCE COMPANY

To the Tri-Council of Bishops of the A. M. E., the A. M. E. Zion and the C. M. Churches.

Dear Colleagues:

In view of the near approach of our meeting at Montgomery, Ala., I beg to call your attention to what to me is a pressing need, namely, an undenominational Relief and Insurance Company specifically for the benefit of colored ministers. Three such companies are in existence among the white people—two Methodists and one Presbyterian; the latter being one of the oldest Life Insurance Companies in Boston, Mass., and that of the other, Nashville, Tenn.

It will be a long time before the economic condition of our people will enable them to pay a living salary to the majority of our ministers. By a living salary I mean one sufficient to enable them to lay by an adequat reserve fund to provide against a "rainy day." Annual Conference Aid Societies cannot be depended on to yield a stipend commensurate with the needs of aged ministers and their dependents when the shadow of death falls athwart their pathway.

Ministerial Relief Associations are primarily based on two fundamentals—absolute securtiy and the minimum of overhead expenses. There are no agents or agencies—the business being entirely conducted by mail. Ministers are regarded as a preferred risk by all life insurance companies, their vocation conducing to longevity.

A straight-life policy is of the simplest form and the most desirable. The policies should range from $500.00 to $2,500.00, and should be of the participating form—so as to lessen the annual premiums. Such a policy for $1,000.00 could be maintained annually for $21.94 at 30 years of age; at 35 the premium would be $25.30; at 40 it would be $29.70; at 45 it would be $35.40. Premiums could be paid monthly, quarterly or annually. The policies could be so framed as to include all the desirable features contained in the policies issued by the United States Government to the World War veterans.

The cost of premiums quoted above is the same as that charged by the Methodist Ministers' Relief and Insurance Trust Company of Boston. Government Insurance is about 20 per cent. less. It is possible that a plan might be formulated so as to furnish insurance to ministers at Government rates. At all events, the need justifies experimentation. Shall we experiment? Shall we appoint a committee—say of three Bishops, two ministers and two laymen from each of the participating bodies to take the matter under advisement with the view of formulating a workable plan?

Fraternally yours,

C. S. SMITH.

ORGANIC UNION

Christian Recorder 1/12/22

In the Christian Recorder of December 29th was stated that the question of Organic Union would be the center of discussion at Montgomery next month. Bishop C. S. Smith writes us as follows: "I dissent from that opinion for the following reason:

"The question of Organic Union between said churches cannot be officially revived by us until our General Conference hands down a mandate to that effect. As the mandate of the General Conference of 1920 could not be carried out by reason of the unfavorable attitude of the C. M. E. Church, the whole question of Organic Union must be begun de novo, and must await the action of our General Conference, so far as we are concerned."

We still believe that the matter of Organic Union will be the center of discussion at Montgomery for so far as we know, the action of the General Conference, and the various annual conferences, has not yet been officially reported, and no official body, not even the commission which was appointed by the Tri-Council at Louisville, not even the separate councils of Bishops, to say nothing of the three combined councils, have been informed officially of the action of the various conferences growing out of the action of the General Conference. We should think that the proper place for a report on the matter would be at Montgomery, where it would be decided whether or not the matter should be taken up de novo, but so far as we are informed, there has never been any official statement. Bishop Beckett, in his article on Organic Union, intimates that he does not know what the real status is. All of which means that we must go to Montgomery for official reports, and there decide what to recommend to the next General Conference.

MID WINTER MEETING OF THE BISHOPS

Christian Index Jackson, Miss. 1/12/22

The Bishops of the C. M. E. Church are hereby called to meet in the C. M. E. Church in Montgomery, Ala., February the 8th, 1922 at 10 o'clock A. M. It will be observed that the Tri-Council of the Bishops ot the C. M. E. Church, the A. M. E. Church and the A. M. E. Zion Church will meet on the 9th in the St. John A. M. E. Church, but our Bishops will meet on the 8th in their own church the day before. Matters of general interest pertaining to our General Conference, requiring thoughtful discussion and deliberation will be before us. We will therefore meet in our own private council on Wednesday morning in our church.

For God and humanity, I am yours,

R. S. WILLIAMS.

Augusta, Georgia.

TO THE BISHOPS OF THE A. M. E., A. M. E. ZION AND C. M. E. CHURCHES.

Star of Zion

GREETINGS:

Following the custom of previous years, we, the senior bishops of the Churches above named, are calling our colleagues to the Tri-Council Meeting of these three bodies to meet in the A. M. E. church, Montgomery, Ala., February 10-11, 1922.

The standing committee on United Hymn-book will report and plans devised by which to get it out. The Committee on United Catechism will also report. Reports will be made on the vote taken in the several annual conferences on Organic Union.

Meeting as we do in the times of so much unrest and unsettled conditions of the world's affairs, we have an opportunity of giving the world a united message which ought to be very comforting and helpful. The Committee on Public address will prepare this message.

B. F. Lee, A. M. E. Church; J. S. Caldwell, A. M. E. Zion Church and R. S. Williams, C. M. E. Church.

ORGANIC UNION AND CO-OPERATION

Phila delphia Pa. Christian Recorder 1/19/22

When the three Methodist Churches meet at Montgomery next month, the question of Organic Union will be settled for the next generation: for men will there conclude whether or not the attempt can succeed in this day and generation.

Granting that they decide in the affirmative, it will be practically impossible to consummate such union before 1930. Suppose, for the sake of argument, two of the churches instead of three agree to unite—how can it be done? The most that can be done at Montgomery (if indeed that can be done) is to appoint a commission to bring the matter to each General Conference in 1924. Granting that the 1924 General Conferences approve the general proposition, and hand it down to the annual conferences, which in 1924-1926 adopt the same and then hand the same down to the individual congregations, which also adopt the same, it will be 1928 before the details could be so worked out as to be in a position to be approved by the respective General Conferences, which should give the joint commission the duty of actually consummating the union. The adjustments in law and doctrine, the transfer of property, the re-arrangement of departments and districts, etc., would take considerable time. So that at best it would be 1930 before the United Methodist Episcopal Church could start its work.

Now pending that time there are some very definite things the churches ought to do, and which can be done, and be in readiness to operate in 1924, and which will at the same time facilitate organic union.

We should have a COMMON HYMN BOOK. All our hymnals need revision. Why not revise them and arrange them so we may all sing God's praises out of the same book and in the same tunes. Have the same order of worship, so that a member of one church going into another church will not be lost.

Co-operative Sunday School Literature—Just as we are now organized we can have co-operative literature, and all save money and improve efficiency. It so happens that the head of the Zion Sunday School Department is a scholarly minister, whose business it is

to edit, while our own Sunday School Department is under a business laymen who does not attempt to write Sunday school literature. What a beautiful opportunity to co-operate!

Union Evangelistic Operations—The one great need of our people is evangelism. Yet this great function of the church is left to haphazard. It is not only not organized, but some of the most inferior men, in character or ability. are often styled evangelists and do *for personal profit* work which ought to be organized for the Lord. With 4,000,000 unchurched Negroes in America we have a work before us well worth our most serious efforts at co-operation—not ten years from now when organic union will be consummated, but NOW, NOW, NOW. Why can't we co-operate now? What is in the way? What hinders?

A Central Theological Seminary—The weakest point in our Methodism is the point of training. None of us gives adequate attention to preparing our ministry. Here is where we are weak, and here is where we are losing. For our own self-preservation we need a Central Theological Seminary, in which the best men we have in each church will teach, and we shall rally to attract the best and most consecrated students. Our combined churches can raise a Million Dollars for the purpose if they will.

Cooperative Social Work.—There never was a time when the need of social program for our church was more imperative than now. But our leaders seem asleep to it. We walk over social volcanoes every day unknowingly. Because of no intelligent social guidance, a million Negroes are in direct want to-day, and hundreds of churches suffer. Migration, labor, thrift, home making, etc., get but little light from the Negro Church, while the best brain of the white church is devoted thereto. Every denominaton of any size except the Negro Church has its social service commission, and is helping to guide the nation to better standards. We lag behind. Now is a very opportune time to begin a large work of social betterment among our churches. If we cannot do this together, why talk about uniting? Let us start an extensive co-operative campaign of social betterment, through a Joint Social Service Commission.

There are other things that might be mentioned. that can be done NOW—and which are logical steps toward Organic Union. For certainly if we cannot get together on such a simple thing as a common hymn book, the production of Sunday school literature, co-operation in evangelistic work, social service and education, etc., it is idle to talk about organic union.

Of course it is nice to *talk* on brotherly love, organic union and such subjects; they are wonderful topics for oratory, and you can "bring down to house" very easily when you talk about them; but organic union will take more than oratory to consummate it. If you read history, you know it is a hard job. The thirteen colonies which made up our original nation, and whose destinies were tied together, took twenty years to become one organization—it was in 1776 that they declared their independence, but they did not get their constitution until 1788 and then there was much bickering for three quarters of a century as to whether loyalty to the Union was to be greater than loyalty to State. The Methodist Churches of Great Britain have for years been trying to get togeher, but so far they have not. For more than fifty years the M. E. Church and the M. E. Church South have been trying to unite and two years ago we thought there was really going to be organic union, but there is not, and possibly they are further away than they have ever been so far as union is concerned. We have no reason to expect that we are different in our human nature, even pursuing godly aims, than our white brethren, either in state or in church.

We therefore should hope to see something practical result from the meeting in Montgomery in the way of cooperation, or federation if you choose.

COLORED BISHOPS ARE HERE FOR BIG MEETT

Montgomery Advertiser Ala.

More Than Thousand Representative Ministers Are Visiting Montgomery For Gathering

2/9/22

The meeting of the bishops of the African Methodist Episcopal church, the African Methodist Episcopal Zion church, and the Colored Methodist Episcopal church which opens this morning in St. John A. M. E. church Madison avenue and Ripley street has brought to the city over a thousand representative colored ministers, laymen and women from all parts of the country. It is a meeting to review the work of the three church organizations and then looking forward to organic union.

The bishops of the African Methodist Episcopal church had a preliminary meeting yesterday afternoon in St John A M E. church presided over by Bishop Benjamin Franklin Lee of Wilberforce, Ohio, senior bishop. Bishop William D. Chappell, of Columbia, S. C., lined the opening hymn. And Are We Yet Alive?" Bishop W. A. Fountain, of Atlanta, Ga., made the opening prayer The. second hymn was lined by Bishop B. F. Lee, and then followed the reading of the scripture lesson by Bishop William Decker Johnson, of Plains, Ga.

Bishop J. S. Flipper of Atlanta, Ga., secretary of the council read a number of documents which had been referred to the bishops for consideration. The bishops then went into executive sessions.

"Organic union between the three separate Methodist organizations among our people in this country, will be a great agency for good," declared Bishop William Decker Johnson, "and we will be in a better position to fight sin, and to reach the unreached of our people. We are struggling now to inspire into our youth higher manhood and womanhood, taking a high position against crime of all grades and kinds. We believe absolutely in law and order, and hold that every criminal, regardless of race or color who violate the law should be punished by the law."

Among the bishops of the A. M. E. Church, who were present and took part in the meeting yesterday afternoon were Bishops B. F. Lee, C. S. Smith, M. D., D. D., of Detroit, Mich.; Levi J. Copoin, of Philadelphia, Pa.; J. S. Flipper, of Atlanta, Ga.; William D. Chappelle, D. D., of Columbia, S. C.; John Hurst, of Baltimore, Maryland; William H. Heard Philadelphia; J. Albert Johnson, Philadelphia; W. W. Beckett, Brooklyn, N. Y.; I. N. Ross, Washington, D. C.; Joshua A. Jones, Wilberforce, Ohio; William Decker Johnson, Plains, Ga., A. J. Carey, Chicago, Ill.; and W. A. Fountain, Atlanta, Ga. Bishops W. Sampson Brooks is in West Africa and W. T. Vernon is in South Africa.

In connection with the council was the meeting of the general conference commission which selected Louisville for the meeting of the general conference in May 1924.

Some of the most noted educators of the negro race are here. Among them are Dr. John A Gregg, president of Wilberforce University, Wilberforce, Ohio; G. A. Edwards, President Kittrell College, Kittrell, N. C.; R. W. Mance, D. D., president Allen University, Columbia, S. C.; F. R. Sims, president Bethel college, Montgomery, S. L. Green president Shoter College, Little Rock Ark.; J. A. Lindsay, dean theological department Morris Brown University, Atlanta, Ga.; J. A. Lewis, president Morris Brown University; John H. Murphy, editor Afro-American Baltimore, Md.; J. M. Avery, North Carolina Mutual Life Insurance Company Durham, N. C.; S. J. Johnson, prospective secretary Church Extension, San Antonio, Texas.; R. C. Ranson, editor A. M. E. Church Review, New York; John R. Hawkins, A. M., financial secretary, Washington, D. C.; G W. Allen editor Southern Christian Recorder, Nashville, Tenn. R .R Wright editor Christian Recorder;. Philadelphia, J. D. Barksdale, editor Western Christian Recorder, Kansas City, Kans.; and many others.

At the opening session this morning a sermon will be preached by one of the bishops to be selected, and to-night the people will give the visitors a reception at which time addresses of welcome will be delivered by H. S. Chadwick, representing the A. M. E. church, J. P. Barbour, D. D., representing the city and R. R. Moton, principal of Tuskegee Institute, representing the state. Music will be furnished by a chorus of fifty select voices.

DIVISION OF REHABILITATION SCIENCE RESEARCH REEL 15

OUR NEGRO MEMBERSHIP AND THE EPISCOPAL FUND

Less than twenty-four months ago the unfathomable depths of the Negro's richly emotional nature were stirred to unrestrained joy because of the action of the Church in according him the place of full-orbed Christian brotherhood in the Councils of the Church. The din of that rejoicing can yet be heard in the ears of listening thousands. And it is right that the race should ever rejoice at this great moral achievement through the christian concessions of their brethren in the Lord.

But while we are cherishing these things, the sense of Christian integrity and diligence must ever keep active within us an awakened consciousness of all that our new vantage point among our brethren entails by way of sharing equitably the responsibilities that are ours in this new day and under this new regime.

Our personal conviction is that the Negro in the Church will shoulder manfully every responsibility thus coming to him and will in every way deport himself worthy of the Christian confidence the Church has expressed in him. He is doing this in the Centenary to a remarkable degree and in propotion as the real import and value of the Centenary dawns upon him, he will, to an undreamed of degree, reveal to the Church his missionary passion and the lavishness of his benevolent nature.

But in the matter of our support of the Episcopal Fund from which the salary of our Bishops—our chief Pastors—is derived, the showing made by our colored conferences is far from satisfactory, if not positively disquieting. While it involves no moral differences, the fact that three of the Board, and the wife of another deceased member of the Board, are members of our race group gives an added sense of pride and expediency that must have weight in consideration of our relation to this task.

Below we are giving for the careful study and reflection of all our colored memebrship both ministerial and lay, four tables which are an accurate exhibition of what our nineteen domestic Conferences are doing by way of raising our share of the Episcopal Fund.

I.

Conferences raising over 100% of amount apportioned for Episcopal Fund for the year 1920-21.

Rank in per centage of appor'n't	Conference	Apportioned	Paid	Excess	Percent Appor'n't Raised
4	Atlanta	$ 919.00	988.00	69.00	107.50

II.

Conferences raising less than 100% of their apportionment for the past year.

47	Delaware	3102.00	2890.00	212.00	93.16
57	Lexington	1691.00	1534.00	157.00	90.71
72	Washington	2995.00	2529.00	466.00	84.44
82	Upper Miss.	1228.00	957.00	271.00	77.93
87	Mississippi	1158.00	816.00	342.00	70.46
88	East Tennessee	700.00	479.00	221.00	68.42
89	Florida	390.00	265.00	125.00	67.94
90	Lincoln	360.00	204.00	156.00	66.66
92	Louisiana	1603.00	1047.00	556.00	65.31
94	North Carolina	886.00	564.00	322.00	63.65
96	South Carolina	2769.00	1620.00	114.00	58.00
97	West Texas	930.00	529.00	401.00	56.88
98	Cent. Missouri	859.00	466.00	393.00	54.24
101	Savannah	550.00	257.00	293.00	46.72
103	Texas	1099.00	443.00	656.00	40.30
104	Central Ala.	758.00	276.00	482.00	36.41
105	Little Rock	511.00	174.00	337.00	34.05
106	Tennessee	562.00	No report		

III.

Conferences falling below last year in percentage of apportionment raised, are given below:

	1920-21	1919-20
Tennessee	No report	
Little Rock	34.05	43.62
Central Ala.	36.41	64.44
Texas	40.30	67.51
Savannah	46.72	64.90
Cent. Missouri	54.24	63.85
West Texas	56.88	96.58
South Carolina	58.00	74.30
North Carolina	63.65	83.89
Florida	67.94	100.00
East Tennessee	68.42	84.42
Upper Miss.	77.93	105.84
Washington	84.44	85.68
Lexington	90.71	91.69
Delaware	93.16	100.24
Atlanta	107.50	110.46

IV.

Following are Conferences showing increase in percentage of apportionment raised during last year (1921) over preceding year 1920.

Louisiana	65.31	42.55	(INCREASE)
Lincoln	66.66	55.71	(INCREASE)
Mississippi	70.46	60.81	(INCREASE)

Of the above exhibition, table No. I affords the sole relief from a decidedly unpleasant situation. Only one Colored Conference, the **Atlanta**, raised its apportionment for this fund, and an excess margin of $69.00 during last year, winning for itself a percentage of 107.50 of the amount apportioned. This accomplishment puts the **Atlanta** Conference in a class by itself among colored conferences and well near the head of the whole of Methodism, it ranking now in the fourth place among all the Conferences, only the Saint Johns River, the East Maine and the Northwest Indiana, all white Conferences, exceeding it.

Table No. II tells an entirely different and opposite story. These Conferences, eighteen in all, fall below their apportionments ranging all the way from 93.16 per cent to as low as 34.05 per cent of the apportionment asked. So in their rank among the total number of Methodist Conferences they range from 47th to 106th place, as will be seen by reference to the figures in the column on the extreme left of Table II. Columns to the the right show respectively (1) the Apportionment to each Conference (2) the Amount paid in by each (3) the Deficiency of each Conference, and (4) the Percentage of payment by each Conference. A total of these figures reveals that out of an amount due of $21,151.00 for the year 1921, about $15,050.00 was paid leaving an unpaid balance of more than $6,500.00, or a general deficit of about 30 3-4 per cent.

Even more disconcerting is Table III, which gives the relative percentage of apportionment raised last year 1921, and that raised the year previously, 1920. It will be seen from this table No. III that all of these Conferences raised materially less for the Episcopal Fund during 1921 than in 1920. Note Columns (1) and (2) in this table. **Every Conference declined.** Even the Atlanta which stands so magnificiently, slipped backward 2.96 per cent from her previous year's record.

This wholesale downward slide of our Colored Conferences in their payment of Episcopal Fund must be arrested, and turned into an aggressive, resolute, victorious swing up to the point where there shall not be left one conference in the deficient ranks,

while many others should join the Atlanta in the front rank in Methodism. The only conferences among us that showed increase in the percentage of apportionment raised during 1921, were the Louisiana, the Lincoln and the Mississippi; but these even thus advancing, still have a rating less than satisfactory, according to Table II, left hand column.

This state of affairs is indicative of a fault somewhere in the ranks. We do not think it is due to local economic conditions or to an aversion on the part of our brethren to assume their rightful share of the task. We have simply assumed toward this Fund a carefree attitude, taking for granted that "of course our Bishops will receive their salary: the Church will of course take care of her Bishops;" not reflecting that "the Church" is the constituent Conferences and what these do not pay in, the Church will not, cannot possess. We are of the opinion that there will continue to be a lagging in this regard until our ministers and members generally come to realize the urgency, the necessity of keeping this fund flush that there may be no embarrassment to our chief Pastors in administering the large and responsible work to which the General Church has called and consecrated them. During the current conference year, we recommend to all our Pastors and Official Boards a prayerful study and application of the Discipline. ¶ 331, page 226, which provides that:

"The amount apportioned to each Pastoral charge for the support of the Bishops shall be a pro rata claim with that of the Pastor, Conference Claimants, and the District Superintendent; and the Pastor, Conference Claimants, and District Superintendents shall be entitled to their allowances only to the extent to which the claims of the Bishops are also met by the Charge or District with which such Pastor, Conference Claimants and District Superintendents are connected, in accordance with ¶ ¶ 323, 328, §7. It shall be the duty of the Annual Conferences to see that the amounts apportioned to the different Pastoral Charges for the support of the Bishops be raised and forwarded quarterly, when practicable, to the Treasurer of the Episcopal Fund."

MR. BRYANT, THE BISHOPS' COUNCIL, AND THE A. M. E. CHURCH

Birmingham Ala. Reporter 2/17/22

The Bishops' Council of the African Methodist Episcopal Church held its session this year in Montgomery, Alabama, opening there February 8th and continuing through Friday. The Council of Bishops of the above named church is composed of men of very rare quality in many respects, most of them are men of experience, great sacrifice and much daring for race advancement; they represent a membership of a half million or more and have struggled in America under the name of a Christian organization for more than a hundred years. When they speak it is as the voice of many thousands and they have spoken on many occasions when speaking was necessary, when the race needed them, and the race needs them more now than at any time during its history in America; it needs them clean, it needs them honorable, it needs them without the stain of the blood of others and it will have them thus, if they exercise, as of years past, soberness, religious fervor and Godly judgment.

The editor of this publication is thoroughly acquainted with the African Methodist Episcopal Church and knows personally every General Officer and quite a few of them intimately, and without hesitation or reserve, we speak in the highest praise of the management and direction of that church and its administration in all of the departments.

It now appears that a passionate plight has been taken, and a full measurement and estimate of the cost is not counted. No decision representing the interest of a half million of people can be the best unless the cost has been counted before the decision is given public utterance. We speak of the request on the part of the Bishops' Council to remove Mr. Ira T. Bryant from his office as publisher of the Sunday School literature and chief director of the Publishing House. The decision may have come after deliberation and careful study. We make no plea for Mr. Bryant. This publication is independent of Mr. Bryant, as it is independent of the Bishops' Council, and can speak an independent view regarding either or all of them. Our interest centers in the Methodist Church, in an organization of force and power, in an institution whose fame is world-wide and whose service challenges any church organization to compete with it as an equal. We want no disruption in this organization, and we speak not as a churchman only, but as a periodical forwarding its steps and opinions to solidify the race on all advanced and Christian principles. This view of the Bishops cannot be accomplished, it will not be accomplished without serious cost to the church and a stumbling block in the way of race progress.

We know Mr. Ira T. Bryant, graduated from the same school as he; we know his history as a young man, and he is yet a young man, being a man brainy and forward as he is, he will make mistakes; he has made mistakes, being human he must make mistakes. He is charged with violating the laws of his church in a certain article. We have read the article in the Young Allenite carefully. It does carry with it serious indictments, its charges are general and not specific; it is not a conservative article; it has many radical utterances, and can be and will be interpreted from many angles. If it is Mr. Bryant's opinion, he could only be asked for his bill of particulars, failing here, would have been sufficient time, it appears to us, for the statement requiring his resignation. The Bishops are to be complimented and they are complimented for apologizing to the other two Methodist churches and setting themselves right before these bodies as not giving sanction or official approval to utterances that would appear, and did indict, the Bishops of other denominations in the Negro race.

A different kind of article from the one appearing in the Young Allenite might have been written; but that will not help now. The question will arise in the mind of the laity: Should Bryant and the laity of his church submit tamely to unfrocking him of a position that he practically made—the biggest commercial venture belonging to the African Methodist Episcopal Church, by a mere pronouncement that he has violated a law within the church and is, therefore, subject to such a penalty of the body for this apparent violation?

Mr. Bryant has been encouraged more by ministers than any other one layman in a Negro church in America; he has been encouraged not so much for the love, it is stated, that those in high places had for Bryant, but for the love that he (Bryant) exhibited for the humblest minister in the rank. Bryant has been used by the ministers of Alabama in a thousand different ways, and he has stood for them and with them when it seemed almost impossible for them to stand. And yet he is not to escape punishment for errors of his way nor is he to be killed if he commits an error. Some scriptural utterances might now be remembered; and we quote: "He that is without fault, let him cast the first stone." Remember a certain church organization that seemed to have gotten mad with itself, it has today two very prnounced national organizations and several little splits throughout the various states.

It would be well in this matter for ministers, laymen and all who are concerned to be of few words, speak only the thing that will advance the cause; none is exactly certain of the outcome and if this matter is to be carried to a complete termination, let us await the decision of the law, and we speak of the law governing the church. We can injure the Methodist cause in America if it is once known or believed that there is an effort on foot to destroy any individual, let him be layman, bishop, preacher, or what not. The race has no men to lose; we need men; we need Bryant; he will not be destroyed by removing him from the Publishing House, but in his going there may be such a battle that others whom we think today more important than he would be so badly scarred we would not be able to recognize them again as the same persons. It may be that the Bishops have more than they have uttered; if they do, the future will tell and if any one is guilty as is expressed by Mr. Bryant a further agitation will expose it. We ask, isn't there another way out of this? Are there not men big enough to quiet the storm, stop the muttering thunders, calm the seas, bring peace and stop the confusion?

Church – 1922

A.M.E, A.M.E.Z. and C.M.E.

THREE GREAT METHODIST COUNCILS FAR EXCELLED ANY EVER HELD BEFORE. THE C. M. E., A. M. E. Z., AND A. M. E. BISHOPS HELD A GREAT TRI-BISHOPS' COUNCIL—EACH BRANCH HELD ITS SEPARATE COUNCILS. MUCH CONSTRUCTIVE FEDERATION AGREED TO—ORGANIC UNION SIGNIFICANTLY DISCUSSED. THE CONNECTIONAL COUNCIL DID GOOD WORK. THE ATTENDANCE BY THE THREE BRANCHES THE LARGEST IN ITS HISTORY.

The Tri-Bishops' Council by agreement convened six years ago in the A. M. E. Zion Church at Mobile, Ala., three years ago in the C. M. E. Church at Louisville, Ky., and this session, three years later, in St. John A. M. E. Church, Montgomery, Ala. In accordance with the original plan the three great branches of Methodists agreed to meet in triad session every three years. Thus perpetuating a general Analogous with the number "THREE" which obtains in the entire composition of the great Council. This has suggested great things as to the future work to be done for the Negro race by these three pioneer Churches, which represent in number the Father, Son and Holy Ghost. From the seed sown and to be sown by these three churches, must come the fruits directly or indirectly, that will save the Negro race the world over. Other churches will help, other churches are helping; the help of other churches is indispensable—but there are elements found alone in these three great churches that must be so interwoven with every successful racial movement by any and all Churches and racial organizations.

Wednesday evening, Feb. 8th, 1922, found a large crowd of representative clergymen and prominent laymen at St. John A. M. E. church. Many representatives of the other two branches also were present, seemingly to learn the program and time for the joint meeting. The Bishops announced the time and place for their meeting and Dr. P. W. Walls, the entertaining pastor, took charge and assigned the large delegation to homes for the season. The editor received special invitation from Mr. and Mrs. S. Price, before leaving Nashville, to the hospitality of their sweet and happy home, which home comforts bespeaks the greatness of the family that keeps it.

Thursday a. m. we reassembled at St. John A. M. E. Church and found the A. M. E. Fathers hard at work in one of the offices of the church, formulating the program for the joint session and the separate branch sessions.

The A. M. E. Connectional Session.

At 10:30 a. m., Dr. H. Y. Tooks, president, called to order the Connectional Session. After the usual devotions, Rev. P. W. Rogers, of Patterson, La., preached an interesting sermon. Dr. W. H. Mixon delivered the address of welcome on behalf of the 9th Episcopal District and Dr. P. W. Walls made the address of welcome on behalf of St. John A. M. E. Church. Both addresses were happily received by words and applause. Dr. J. Acton Hill, of Nashville, Tenn., made the responding address, which elicited much applause.

At the conclusion of the session Bishop C. S. Smith appeared and the Council listened to a very interesting address, and retired when he finished, to the room where the Bishops were holding their meeting. Bishop W. D. Chappelle appeared and was asked to speak, which he did, with helpful reference to the better work for the church and repeated some remarks made by Bishop Smith without direct quotation, but with full approval of what Bishop Smith had said. Prof. Ira T. Bryant attempted to get recognition by the presiding officer after Bishop Smith spoke, but was called to appear before the Bishops of the Church before he could get recognition by President Tooks. Some unpleasant commotion took precedent and the session adjourned for lunch.

The General Conference Commission held a meeting and elected Louisville, Ky., as the seat of the next General Conference, which is to convene in May, 1924. Dr. N. W. Williams, the present pastor, informed us that the city had agreed to tender the place for the session "FREE" to the Church and that the board had been fixed at $9.00 per for sleeping and two meals and at $6.00 per week for sleeping and two meals and at $6 per week for sleeping and one meal per day. The Commission didnot finish all the business that belongs to it but will publish the other accomplishments when made. The Commission consists of Bishop J. Albert Johnson, Chairman, Bishop Wm. D. Johnson, Vice Chairman, Bishops J. M. Conner and A. J. Carey, Drs. E. H. Coit and John Harmon, Profs. G. B. Ashford, H. R. Baranco and E. J. Howard. All were present.

The joint Bishops' Council proper opened Friday, the 10th, at 10:30 a. m., Bishop R. S. Williams, presiding. First hymn lined by Bishop I. N. Ross; prayer by Bishop I. Lane; Scripture lesson by Bishop N. C. Cleaves; second hymn by Bishop Clement; second Scripture lesson by Bishop A. J. Carey; the sermon for the occasion was preached by Bishop Blackwell. The Bishop used as a text the words, "DO THYSELF NO HARM." His Subject was "SUICIDE." Without an attempt at quotation, we simply say that the consensus of opinion as generally expressed was, the sermon was one of the greatest ever heard on any occasion.

The Bishop swayed his audience at will. At times his audience seemed wrapped in wonder; at other times the hearers were grasped by anxiety to catch the thoughts as the connection preindicated. Sometimes the audience was sailing across the deep in a ship that had conquered the greatest billows and then taken in a metaphoric airoplane and carried to the eternal haven of rest. The sermon was a powerful and helpful exposition of the word of God.

Bishop Caldwell led in singing, "I am sweeping through the gates." Bishop R. S. Williams then requested Bishops B. F. Lee, C. H. Phillips and L. W. Kyles and their selected associate Bishops to consecrate and administer the elements of the Lord's Supper. After the conclusion of the partakings the business of the joint session was resumed. The report of the committee on the W. H. and F. Fields was read by Bishop W. A. Fountain. The report provided for such concert of procedure that will promote the work in the Foreign Fields in a manner that will eliminate opposition of any kind one Methodist Church against the other and result in the salvation of the people sought to be helped. Bishop L. W. Kyles, Chairman of the comittee on the Address to the Country was given more time in which to finish the address and publish it in the church papers.

In accordance with suggestion of Bishop A. J. Carey, a special message to Congressman Dyer was read by Bishop Carey and ordered sent by the Council. The message endorsed the Anti-Lynching Law passed by the House of Representatives and the Bishops asked the Senate to do likewise. Bishop J. W. Wood read the report of the committee on Migration. Bishop W. L. Lee said that he believed that the colored people should remain in the South and gave his reasons for the opinion. Bishop C. S. Smith said that he didnot believe in advising others to do one thing and he practice another. Said that he believed in liberty in advice as in other things and that if the colored people desired to migrate in search of more liberty they should have the right to do so and should decide this matter for themselves. Bishop J. H. Jones said that he believed in universal freedom and social equality for all races. He argued that the wrong opinion of the meaning of social equality has been in the minds of the masses of both colored and white people. He said it does not mean the practical personal association of the white and colored races, but it means equality in its legal phases so executed that the social functions can and would regulate itself. Bishop W. D. Chappelle said that he believed that the race leaders should live in the South with the people and lift them up. He said that where the people are, the leaders should be also.

Bishop Caldwell then presided and the reports on Organic Union were read. Bishop J. S. Flipper read for the A. M. E. Church, which showed that some strong opposition to Organic Union had been practiced, yet a majority of the Annual Conferences of the A. M. E. Church endorsed the movement and had kept faith with the action of the General Conference of 1920. Dr. Atkins read the report of the A. M. E. Zion Church, showing that 42 of the 45 Annual Conferences had acted in accord with the action of their General Conference and endorsed Organic Union. The rank and file of the members, some from all three branches, cheered loudly and extensively. This report which shows how the people stand on Organic Union.

Bishop R. S. Williams read the report from the C. M. E. Church in which he did not fail to tell why the ministers and laymen were led to oppose the Union. He said that the Annual Conferences of his (C. M. E.) Church had voted against Organic Union by a decidedly large majority and said that his Church acted thus on account of a certain Bishop of the C. M. E. Church who put forth extraordinary energy and travelling over the territory of the Church, working against Organic Union and that those who led the opposition, claimed that some objectionable publications appearing in the Church papers of the A. M. E. Connection (denied by every A. M. E. Editor) so angered the C. M. E. ministers that opposition grew by some. Bishop Williams made it clear that while a majority voted against Organic Union, there are Bishops, ministers and laymen in the C. M. E. Church who are anxiously favorable to Organic Union. Bishop Williams also said that some of the C. M. E. brethren took exceptions to some remarks made by some individual A. M. E. Minister or member No quotations of papers or individuals was made, consequently we are not able to publish the objectionable remarks that our sister branch so seriously objected to.

BishopJ. S. Flipper said that the reason he influenced his (the 6th) Episcopal Dis-

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trict to vote against Organic Union was on account of an unbrotherly remark he read in the Christian Index, C. M. E. Church organ. As no quotations were cited, the audience did its own thinking and in one voice echoed from center to circumference, "Give us Organic Union," "Give us Organic Union."

Bishop E. Cottrell of the C. M. E. Church, made the most sweeping and convincing speech made by any other Bishop during the Council meeting. He gave strong, convincing and irrefutable reasons why Organic Union is the much needed movement for the three branches and said that God is in it and the Union would come when some of those opposing it would furnish subjects for some first class funerals. The Bishop truthfully said that the people want Organic Union and are being deprived of their needed and desired Union by politicians and office seekers. The Bishop treated the excuses offered for opposition as trash and too insignificant for the attention of an intelligent leader. Bishop Cottrell said that the three General Conferences that endorsed Organic Union had in mind the interest of the churches and the salvation of souls and spoke of the hundreds of small towns and other localities, where the people are struggling to support three pastors, three presiding elders and three General Churches with about enough members in the three churches to give one pastor a decent support. He said that in such cases a perpetual battle is waged, one Methodist against the other, in their effort to exist. Thus, said he, disgusts the people and impedes Christianity. He gave many other striking examples which showed that Organic Union must and will be put over. The large congregation, composed of members of the three branches went wild over the Bishop's speech and the applause was kept up several minutes after he took his seat.

The A. M. E. Bishops make Apology.

Bishop C. S. Smith read the following announcement:

To the Bishops of the African Methodist Episcopal Zion Church and The Colored Methodist Episcopal Church.

Dear Brethren: Whereas in the month of January, 1922 an editorial appeared in one of the publications of the Sunday School Union of the African Methodist Episcopal Church, known as "The Young Allenite" containing incriminating statements, vicious, inuendoes and slanderous inferences, the same being conceived, written and expressed in unchristian and malicious spirit, and

Whereas, the contents of said editorial were directed against all Negro Bishops, thus insulting and humiliating the bishops of the two denominations heretofore named and with which the African Methodist Episcopal Church enjoys fraternal and friendly relations, therefore be it

Resolved, that the Bishops of the African Methodist Episcopal church for themselves, ministers and laity of the said African Methodist Episcopal church do solemnly and unreservedly disavow and repudiate the acts and utterances of the editor of the "Young Allenite" in his untimely, ill-founded and reprehensible criticism and attack on Negro Bishops.

Resolved, That we humbly apologize to the Bishops, ministers and laity of the African Methodist Zion church and the Colored Methodist Episcopal church for the insult and humiliation imposed on you by Ira T. Bryant, the editor of the "Young Allenite,"

Resolved, That as further evidence of our sincerity, that the immediate resignation of Mr. Ira T. Bryant as Secretary-Treasurer of the Sunday School Union of the African Methodist Episcopal church, be and the same is hereby demanded, and in case of his refusal to comply with this demand, that we request the Board of Managers of said Sunday School Union to suspend him from all functions of his office until the meeting of our General Conference. in 1924.

Signed

B. F. LEE, Chairman of the Council,

J. S. FLIPPER, Secretary.

The attendance was the largest in the history of the Tri-Council meetings. The following bishops and general officers attended: A. M. E. Bishops; B. F. Lee, C. S. Smith, W. H. Heard, J. Albert Johnson, L. J. Coppin, J. H. Jones, H. B. Parks, J. S. Flipper, W. D. Chappelle, W. W. Beckett, W. D. Johnson, John Hurst, A. J. Carey, I. N. Ross, J. M. Conner, W. A. Fountain.

A. M. E. Zion Bishops: J. S. Caldwell, G. L. Blackwell, W. L. Lee, L. W. Kyles, G. C. Clemment, W. A. Walace, J. W. Wood.

C. M. E. Bishops: Isaac Lane, R. S. Williams, E. Cottrell, C. H. Phillips, R. A. Carter, N. C. Cleaves.

General Officers of the A. M. E. Church: Drs. R. C. Ransom, A. S. Jackson, J. R. Hawkins, Ira T. Bryant, S. S. Morris, D. M. Baxter, R. R. Wright, G. W. Allen.

General Officers of the C. M. E. Church: Drs. J. A. Hamlet, J. C. Martin, J. H. Moore, J. A. Bray, R. S. Stout, T. H. Copeland, J. A. Walker, J. A. Lester.

General Officers of the A. M. E. Zion Church: Drs. W. H. Goler, C. S. Whited, D. C. Suggs, Prof. S. G. Atkins, Drs. W. H. Matthews, J. W. Martin, J. F. Lee, S. D. Watkins; W. J. Walls, J. H. Brown.

Some of the ministerial attendants were: From the 1st Episcopal District: Drs. M. S. Sydes, M. W. Thornton. C. P. Cole. C. E. Wilson, H. P. Anderson, E. Byrd, W. J. Oliver, W. S. Drummonds, E. Porter, H. H. Cooper, Chas. E. Stewart.

Second Episcopal: Prof. J. M. Avery, Drs. Holt, Walker and many others from N. C. and Va., whose list was misplaced.

The Third Episcopal District list was misplaced along with the Second.

4th Episcopal Dist.: David Johnson, R. E. Wilson, S. L. Birt, B. U. Taylor, H. E. Stewart, J. R. Harvey, Harvey Waldon, T. L. Scott, L. H. Owens, N. J. McCracken, W. W. Lucas, S. E. Maloney, et. al.

The 6th Episcopal Dist.: Drs. B. J. Ross, R. H. Ward, R. H. Singleton, L. A. Townsley, J. A. Hadley, C. A. Wingfield, B. R. Holmes, John H. Lewis, W. J. Williams, J. H. McFarlin, C. L. Williams, M. A. Fountain, J. A. Lindsay, J. H. Hall, J. L. Butler, A. B. Cooper, R. J. Jefferson, J. H. Fluellen, A. Beal, W. A. Fountain, jr., T. J. Linton, John Harmon, J. T. Wilkinson, J. E. McClain, L. C. Griffin, L. R. Parker, F. M. Johnson, John Cooper, W. Boyd Lawrence, C. C. Crouch, J. Hall, B. V. Thornton, C. P. Hobbs, L. H. Smith, sr., A. H. Hayes, P. W. Greatheart, J. B. Lancaster, H. P. Peebles, S. R. Ray, L. J. Lewis; ladies, Mrs. R. H. Singleton, M. A. Ford, J. V. Sherman, W. D. Johnson.

The long list from the 5th Dist. was also misplaced and the long list of the 7th including Drs. S. Simmons, R. W. Mance, McGill, L. R. Nicholds and many others, was misplaced by one of its number who forgot to hand it to us.

The 8th Dist., Miss. delegation were: Revs. J. J. Morant, M. R. Dixon, S. P. Washington, W. H. Edwards, J. W. Hair, F. R. C. Durden Wm. Barnes, D. R. Morant. J. E. Brown, W. H. Braxton, J. W. Williams, D .E. Rice, W. P. Q. Byrd, C. D. Hayden, J. W. Rhines, S. G. Scrivins.

As to the 9th Dist. that entertained the Council, every presiding elder, every station preacher and every prominent circuit and mission preacher in Ala. attended the meeting—not less than 600 ministers and leading laymen of Alabama A. M. E.'s alone attended, besides hundreds from the A. M. E. Z. and C. M. E. churches were there.

10th Episcopal District: Drs. W. D. Miller, W. O. Boyd, L. J. Sanders, J. C. Butler, J. H. Franklin, F. A. White, B. J. Jackson, W. R. Roberts, A. W. Williams, E. J. Howard, H. A. Care, G. B. Young, J. R. M. Lee, J. M. Johnson, S. J. Johnson, J. B. Butler, J. H. Hughes, S. D. Butler.

11th Episcopal Dist. list was promised to be passed in but the brother failed to do as he promised. The long list was left out some of whose names are on it are: Drs. N. Z. Graham, H. Y. Tooks, R. A. Grant, S. H. Betts, R. B. Brooks, G. C. Bledsoe, J. M. Wise and many others whose names are on the list not given.

The 12th Episcopal Dist. was represented by a large delegation, lead on by Drs. V. M. Townsend, S. L. Greene, C. B. Clayborn, A. H. Hill, Moody and others. Dr. Clayborn has this list and will send it later.

The 13th Episcopal Dist. was largely represented but the list was misplaced before reaching us.

14th Episcopal Dist. was represented by car loads. Some of those present were: Drs. J. W. Hall, J. H. Able, N. W. Williams, G. F. David, J. A. Jones, A. P. Gray, A J. Irvin, W. A. Smith, F. G. Snelson, J. Acton Hill, G. W. Williams E. J. Edwards, J. C. Caldwell, W. C. Orton, W. L. Ledford, W. A. Lewis, J. H. Grant and many others whose names are on a list not delivered.

15th Episcopal Dist. list not complete. Among whose names are: Drs. T. J. Askew, Joseph Gomez, W. C. Wright and W. E. Walker.

The visitors from the two Episcopal Districts in Africa and their great Bishops, did not put in their appearance, but with such indomitable leaders as Bishops Vernon and Brooks, their names will be enrolled on the list of great pioneers whose deeds will live as long as the history of the great A. M. E. Church is read by mankind.

Our denominational Colleges were represented by Presidents Greggs, Green, Archer, Wright, Jones, Campbell, Edwards, Lewis, Cooper, Mance and others.

Some of our Bishops' wives present were: Mrs. W. H. Heard, Mrs. I. N. Ross, Mrs. Wm. D. Johnson, besides Mrs. E. L. Newsome, Bishop Lee's daughter and his great son, Prof. B. F. Lee, jr.

Bishop Jones is rejoicing over the organization of two new Annual Conferences in the 3rd. Episcopal District since the General Conference and an increase from $10,000 to $17,000 Dollar Money.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

A.M.E., A.M.E.Z., C.M.E.

Church—1922.

ZION AND A. M. E. CHURCHES ALMOST SOLID FOR ORGANIC UNION; WILLIAMS OF C. M. E. CHURCH MAKES STATEMENT

COUNCIL LARGELY ATTENDED—MEN FROM EVERY SECTION OF AMERICA ATTEND.

Birmingham Reporter

A. M. E CHURCH OFFERS APOLOGY AND REQUEST THE RESIGNATION OF IRA T. BRYANT

Ala.

2/18/22

Bishop Caldwell Delivers Organic Union Message for Tri-Council. Bishop G. L. Blackwell's Sermon of the Oration; People Clamor For More.

Montgomery, Ala., Feb. 11, 1922.
Special to The Birmingham Reporter.

The Bishop's Council of the three Methodist Churches ,the African Methodist Episcopal Zion Church, the African Methodist Episcopal Church and the Colored Methodist Episcopal Church, opened their sessions here Wednesday morning, February 8th. The Councils were largely attended and perhaps the largest number of visitors in the history of these movements met in Montgomery, at least fifteen hundred visitors were present from as far east as Maine and as far west as California and from the Great Lakes to the Gulf.

The brains of the Negro race were assembled in Montgomery and most of their movements were characterized in the most intelligent fashion, notwithstanding the period of depression, all the churches from their reports represented an increase and a growing spirit for union and independence; all in all it was a great meeting. At every session in all bodies there was some pronouncement of race solidarity and the need of stronger union. People came from every section of the State and remained here until the close of the sessions Friday night.

Joint Council Meeting

At ten o'clock Friday morning a joint conference of the Bishops was held. Bishop George L. Blackwell delivered the opening sermon, Bishop Lane, founder of Lane College prayed the opening prayer. Bishop Blackwell used for his subject "Suicide." It was a masterly effort showing much research and easy delivery with powerful eloquence. He aroused the fifteen hundred or more people who crowded the St. John A. M. E. Church leaning toward him with enthusiasm and with expressions for him to go on with the sermon.

Bishop J. S. Caldwell, of Philadelphia, Bishop B. F. Lee, of Wilberforce, Ohio, and Bishop R. S. Williams, of Augusta, Ga., presided during the session. At the close of the sermon Bishop J. S. Caldwell was requested by Bishops Lee and Williams to deliver the address of the Board of Bishops on Organic Union and here is what he said:

Address to the Tri-Council of Bishops

Montgomery, Ala., Feb. 11, 1922.

Dear Colleagues and Fathers in God. Greetings:

Having been separated nearly four years in our several fields of labor, we are thankful that a kind Providence has permitted us to assemble again. Our ranks have been thinned by death, many of our colleagues falling at their post of duty, but we have been spared to assemble today. Since we last met, the world has been bathed in blood and swept by shot and shell; the result of which, leaves an unrest and a depression such as has not been experienced by this Republic. We would do well, it seems to me as churchmen to met, if for no other reason than to pray.

This body was organized and brought into being by a revered de- ...e on the part of some of us who now live, and those who have gone, for a closer union and a better understanding, and a seeing, eye to eye, those things that make for the spread and perpetuity of the Kingdom. In 1908 at Metropolitan A. M. E. Church, Washington, D. C., was held our first meeting. The outstanding features of this meeting was the great sermon preached by the late Bishop Turner, and the profound impression that the thirty-two Bishops made upon the chief magistrate of the nation by the address which they gave the country.

The meeting in Mobile, Ala., in 1910 in Big Zion A. M. E. Zion Church was even more impressive and far-reaching in its benedictions than the former. The outstanding feature in this meeting was the resolution adopted, recommending united action on the part of the home church in promoting Foreign Missions.

On February 16, 1918, we convened in Louisville, Ky., in the Chestnut Street C. M. E. Church. This meeting reached the high water mark, in that it appointed a Commission on Organic Union, which Commission met in Birmingham, Ala., April 3, 1918, and drew resolutions which have since been submitted to the three General Conferences and adopted.

In Article 12 of the resolutions adopted by our General Conferences, it is recommended that "during the period of these organic negotiations, that the spirit and plan of federation be kept up and closely adhered to, that information and enthusiasm be not wanting in any of our denominations." And while it is true that the definite work of Organic Union between these three churches has been committed to the several commissions appointed by the Geenral Conferences respectively, it seems to us that the courting should not cease, hence, during this meeting in addition to our regular program, we should give time to have a statement, telling of the progress or otherwise of the efforts being made upon the basis of the resolutions adopted by our several General Conferences.

We take it that we were sincere in our declarations at Louisville; we take it that our several General Conferences were sincere; we take it that our several Annual Conferences voting on this proposition were sincere; and if we are still sincere, that any word showing advance ground or showing the obstacles to progress, might be helpful to us all. Nothing legislative, nothing that would smack of superceding the authorized Commissions, but everything illuminating it seems to us should be hailed with delight.

B. F. LEE.
J. S. CALDWELL.
R. S. WILLIAMS.

The address was received with applause.

Bishop Smith, of Detroit, Mich., and Bishop of the African Methodist Episcopal Church, after making some preliminary remarks respecting the attitude of one of the organs of the church, the "Allenite," edited by Mr. Ira T. Bryant, read to the Conference a statement, making known the position of the Bishops respecting the aforesaid article by Mr. Bryant and in the statement Mr. Bryant's resignation is requested as a part of the apology to the A. M. E. Zion Church and the C. M. E. Church. Here is the statement read to the Conference and signed by the Chairman and Secretary of the Council of Bishops of the A. M. E. Church:

Bryant's Resignation Requested by the Board of Bishops When They Apologize for Article in Official Publication.

Montgomery, Ala., Feb. 10, 1922.

To the Bishops of the African Methodist Episcopal Zion Church and the Colored Methodist Episcopal Church.

Brethren:

Whereas, in the month of January, 1922, an editorial appeared in one of the publications of the Sunday School Union of the African Methodist Episcopal Church, known as the "Young Allenite" containing incriminating statements, vicious inuendoes and slanderous inferences, the same being conceived, written and expressed in unchristian and malicious spirit, and,

Whereas, the contents of said editorial were directed against the two denominations heretofore named, and with which the African Methodist Episcopal Church enjoys fraternal and friendly relations, therefore be it

Resolved, that the Bishops of the African Methodist Episcopal Church for themselves, ministers and laity of the said African Methodist Episcopal Church do solemnly and unreservedly disavow and repudiate the acts and utterances of the editor of the "Young Allenite" in his untimely, ill-founded and reprehensible criticism and attack on Negro Bishops.

Resolved, that we humbly apologize to the Bishops, ministers and laity of the African Methodist Episcopal Zion Church and the Colored Methodist Episcopal Church for the insult and humiliation imposed on you by Ira T. Bryant, the editor of the "Young Allenite."

Resolved, that as further evidence of our sincerity, that the immediate resignation of Mr. Ira T. Bryant, as secretary-treasurer of the Sunday School Union of the African Methodist Episcopal Church, be and the same is hereby demanded, and in that in case of his refusal to comply with this demand, that we request the Board of Managers of said Sunday School Union to suspend him from all functions of his office until the meeting of our General Conference in 1924.

(Signed)

B. F. LEE,
Chairman of Council.
J. S. FLIPPER,
Secretary.

Friday Night Session Stormy and Pleasant

Perhaps the most interesting session of the Council was Friday night when the reports of the various annual meetings of the several conferences were reported. The A. M. E. Church reported an almost solid vote for the union of the three churches, except Georgia, presided over by Bishop J. S. Flipper; the A. M. E. Zion Church with forty-five annual conferences reported 43 conferences voting solid for organic union.

In his report Bishop R. S. Williams, senior Bishop of the C. M. E. Church, made the statement that the C. M. E. Conferences had been thoroughly confused by one of the colleagues of the church and some statements in periodicals by others and because of that his conference had voted against it, but that the C. M. E. Church was in accord for Organic Union and he believed as soon as we have a few first class funerals that organic union of all the churches and the proper spirit of the C. M. E. Church particularly would be assured. To this Bishop Flipper answered that they could have his funeral before he would agree to organic union while the C. M. E. Church under some of its leadership continues to cut the capers that it is now cutting.

2/18/22

It was Bishop Cottrell, of the C. M. E. Church who delivered the address of the occasion on organic union. He told the history of the three churches and said it was a Godly principle and a Godly purpose to have them united and all three of the organizations were born out of the spirit of the devil and none could look back to their origin with any degree of appreciation, and that the C. M. E. Church was born of the spirit of the devil and had for its foundation hell itself.

in an explanation to this, he stated that the C. M. E. Church was the fragments of a split of the great Methodist Episcopal Church and that the Zion Church and the Bethel Church left the Methodist Episcopal Church because of discrimination, disregard and disrespect practiced upon them by the Methodist Episcopal Church. He said further that the only thing that kept the churches apart was ambition for office and other ungodly things that was clear in the mind of every American, all of which, he said, was throttling the purposes of Jehovah and hindering the great work that the church must do if it holds its place in the ranks of Christian faith and Christian union. When he had finished his address laymen and ministers stood alike expressing their feeling for organic union. And there was a unanimous vote for the union of the three churches as regards the spirit of that conference.

Mr. Ira T. Bryant, when seen by a representative of this publication regarding the action of the Bishops' Council in requesting his resignation, stated that he had nothing to give out on the matter, except that it was a fact that his resignation was requested and that the public and the church might hear from him later. Mr. Bryant seemed undisturbed, perfectly happy, sure of his ground, safe in his position and many of the persons around the church stated that Bryant was correct in much of his statement and he had said only what others desired him to say and all these years of his service in office he has been the representative of a humble group of ministers against what they have called tyranny in high places. All expect a bitter fight and none believes that Mr. Bryant will resign his office and turn over to what is styled as his enemies a business that he developed for the church and a position that he has made for himself.

Bishop Flipper, Chairman of the Publication Board resigned, Bishop Chappel refused to accept and Bishop Hearst was made Chairman of the Board following the resignation of Bishop Flipper, who it is stated, refused to prosecute or force Mr. Bryant's resignation.

Thousands Throng Spacious Edifice To Attend Sessions of Tri Council Of Bishops of Methodist Churches

Pittsburgh Pa. American 2/17/22

MONTGOMERY, Ala., Feb. 17.—"There is no tea so sweet as the cup of leber-tea," declared Bishop Charles Spencer Smith, of Detroit, Mich., in addressing two thousand people at the session of the bishops of three Negro Methodist bodies at St. John A. M. E. church, "and," he continued, "if vengeance is the Lord's and He will repay, I wish he would make haste and repay some of the injustices heaped upon my people in this country.

Bishop Smith was followed by Bishop Joshua A. Jones, of Wilberforce. Bishop W. L. Lee, of the A. M. E. Zion church, declared that the South was yet the best place for his people, and there was no force that would make them leave, if life and property were made safe, and the school house was thrown open to all, and especially good schools for colored children with competent teachers.

Bishop Levi J. Coppin, of Philadelphia, presided over the tri-council of bishops following the opening of the council with impressive song and prayer service, Bishop A. J. Carey, of Chicago, Ill., offered the following resolutions which were unanimously adopted and brought forth many expressions.

"The Bishops of the African Methodist Episcopal church, the African Methodist Episcopal Zion church; the Colored Methodist Episcopal church, representing fully two million people, have earnestly petitioned and prayed for the perseverance of the efforts of Congressman L. C. Dyer's efforts to have enacted a federal law against lynching, now are pleased to express their deep sense of gratification over the passage by congress of the Dyer Anti-Lynching bill.

"Mob violence and lynching constitute the chief blot upon the fair name and character of our country, defying the orderly process of our laws, we therefore regard the Dyer bill as one of the most important pieces of legislation passed by congress in all the years of recent history.

"As lovers of our country, upholders of the law and supporters of justice and righteousness, our influence and support shall ever stand solidly back of the high minded and enlightened statesmanship which strives to make America clean and safe for Christian citizenship and go forward in the paths of usefulness and peace."

The report of Prof. John R. Hawkins, financial secretary of the African Methodist Episcopal church, and executive secretary of the five million dollar drive for missions and education, showed that colored people had subscribed over a million dollars already, and reports continued to pour in which indicated that within a short time the full amount would be raised.

The Rev. Dr. M. W. Thornton, pastor of Bethel A. M. E. church, New York City, and who has raised more money for the general fund of his church, known as dollar money, was presented as the dollar money king of the connection. As such he will be crowned a bishop in 1924. Dr. J. W. Stout, a leader in the C. M. E. church, is also on the list for promotion, and his address was warmly received.

METHODISTS IN CONFERENCE ON ORGANIC UNION

Chicago Defender

Churchmen Seek to Unite Over Two Million in One Big Movement

2/25/22

By Dr. W. W. Lucas

Montgomery, Ala., Feb. 24.—The first steps toward the organic union of the three great Methodist denominations — the African Methodists, the Zion Methodists and the Colored Methodists—just closing their tri-council session here, is perhaps the most significant and far-reaching movement initiated within the Race since the day of freedom.

Dr. Lucas

All the arrangements by each separate body, and each step taken separately by each denominational council, meeting first in a church of their own faith, where, led by their several boards of bishops, they held a two days' session of counseling among themselves, closing with a season of prayer and meditation, was marked with seriousness and dignity. On the third day they all assembled, led by 30 bishops, hundreds of ministers and laymen who had gathered there from Maine to California.

The united assembly convened with historic fitness in old St. John's A. M. E. church on the crest of the lower hill, which is in full view of the state capitol building, the one-time headquarters of the Southern Confederacy. Stranger still, while standing on the front steps of this temple, where the leaders of the largest and most powerful connectional bodies of the Race are exercising the rights of free men, with their own free will and purpose so to do, are signing documents which will make them one in doctrine, song and praise, and will eventually make them one in organic function and administration. They are in full view of the statue of Jeff Davis, whose knitted brow looks down upon them with frowning visage.

The Agreements

The high contracting parties signed the following articles of agreement and appointed a commission to carry them out:

There will be a common hymn book for all churches of the three denominations. They will sing the same songs.

There will be a common catechism for all three bodies. They will teach the same doctrine.

There will be a uniform system of transferring ministers from one body to another; and the same requirements for admission into conferences. This means the same standards of ministerial fitness and conduct.

Co-operation in work and unity in administration on foreign mission fields.

Co-operation in the home field, etc.

The two larger denominations, representing 1,500,000 members, have already in their general conferences voted in favor of organic union.

When this consummation takes place we will have a united connectional body moving as one man with 2,000,000 members led on by 50 bishops and 20,000 preachers. Just think of such a body, reaching from ocean to ocean, and organized with the precision of a military camp.

Making History

Another important feature which connects up with the series of events and seems designed to make history repeat itself or reverse itself was a movement by Bishop Carey from the Chicago end. Remembering, with his usual foresight, that it was in Louisville, Ky., that the great Methodist denomination split in twain in 1844, with the slave as the bone of contention, he dreamed that it would make history reverse itself if these free sons of God should meet together in 1924 and mend the divine garment which was torn asunder in 1844.

The bishop, therefore, invited the men from the East to plan their trip South via Louisville, Ky., and then with bishops and representatives from all the churches concerned they went over the ground and have received earnest solicitations from the governor of the state, senator from Kentucky, mayor of Louisville and Chamber of Commerce, with assurance of large concessions by the city and material assistance. He guided three solid Pullman cars into the little Southern town of Montgomery and persuaded the A. M. E. delegation and the general conference commission to unanimously accept Louisville, Ky., as the meeting place of the next general conference of the A. M. E. church.

DECLARATION OF THE BISHOPS OF THE A. M. E. CHURCH, MONTGOMERY, ALABAMA, FEBRUARY 10, 1922.

Star Zion 2/16/22

To the Bishops of the African Methodist Episcopal Zion Church and the Colored Methodist Episcopal Church.

Brethren: Charlotte North Carolina

WHEREAS, in the month of January 1922 an editorial appeared in one of the publications of the Sunday School Union of the African Methodist Episcopal church, known as the "Young Allenite" containing incriminating statements, vicious inuendoes and slanderous inferences, the same being conceived, written and expressed in unchristian and malicious spirit, and

WHEREAS, the contents of said editorial were directed against all Negro bishops, thus insulting and humiliating the bishops of the two denominations heretofore named, and with which the African Methodist Episcopal Church enjoys fraternal and friendly relations, therefore be it

RESOLVED, that the bishops of the African Methodist Episcopal Church for themselves, ministers and laity of the said African Methodist Episcopal Church, do solemnly and unreservedly disavow and repudiate the acts and utterances of the editor of the "Young Allenite" in his untimely, ill-founded and reprehensible criticism and attack on Negro bishops.

RESOLVED, that we humbly apologize to the bishops, ministers and laity of the African Methodist Episcopal Zion Church and Colored Methodist Episcopal Church for the insult and humiliation imposed on you by Ira T. Bryant, the editor of the "Young Allenite."

RESOLVED, that as a further evidence of our sincerity, the immediate resignation of Mr. Ira T. Bryant, as Secretary-Treasurer of the Sunday School Union of the African Methodist Episcopal Church be, and the same is hereby demanded, and that in case of his refusal to comply with this demand, that we request the Board of Managers of said Sunday School Union to suspend him from all functions of his office until the meeting of the General Conference in 1924.

Signed,

B. F. Lee, Chairman of Council.
J. S. Flipper, Secretary.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

Church – 1922.

A.M.E., A.M.E.Z. and C.M.E.

BRYANT AND THE BISHOPS.

Our information is that Ira T. Bryant, editor of The Young Allenite and secretary-treasurer of the Sunday School Union, published an article in the columns of his paper some time ago to which the Bishops' Bench took exception.

It is alleged that Mr. Bryant referred to Negro Bishops as a set of grafters, without singling out or naming any particular bishop or bishops. His statement is alleged to be general and broad enough to cover all Negro Bishops.

The A. M. E. Bench of Bishops took exception to Mr. Bryant's article at the Montgomery Connectional Conference last week and demanded his resignation. The A. M. E. Bishops, in solemn conclave, behind closed doors, passed a resolution deploring Mr. Bryant's article and offered an apology to the A. M. E. Zion and C. M. E. Bench of Bishops for the conduct of one of their general officers, and the three branches, in solemn conclave, passed a resolution demanding that Mr. Bryant come in before their ecclesiastical highness and make an apology—and failing to apologize to their eminence, was handed the ultimatum to resign.

Mr. Bryant came in obedience to their order and the article was read to him, and he was asked by the chairman of the Connectional Bench if he wrote the article, to which Mr. Bryant promptly and courteously replied, "Yes." The chairman then asked Mr. Bryant to apologize. Mr. Bryant stood like a statue for a few minutes and never opened his mouth, put on his overcoat, took his hat and cane in hand and retired from their eminences' presence. Dumb, like a sheep before his shearer, he retired without a word. The bishops sat astounded—regarding his stern indifference to their demand as contempt, and the matter was then referred to the A. M. E. branch of the connection of which Mr. Bryant was a member, with orders to try him, and if he did not resign, to remove him from office.

Bishop J. S. Flipper, one of the ablest prelates on the bench, was chairman of the board in immediate charge of the Sunday School Union, of which Mr. Bryant is secretary-treasurer, both by the election of the General Conference and by selection of the board of directors under the corporate laws of Tennessee. The good, wise and eminent bishop took the position that the church had a discipline and that Mr. Bryant was a layman, and that the rules provided for the proper procedure to deal with every class of members constituting the great A. M. E. church, and that the Bishops' Council of its own connection, had no jurisdiction over Mr. Bryant; that the Connectional Board, over which he presided, had none, and that he would resign before he would proceed, or take any part in an illegal procedure; that Mr. Bryant had some rights as well as those who were offended; that it was beneath the dignity of the bench for the bishops to come down from their high and eminent pedestal to engage in a fight with a layman; that the best thing the bench could do would be to let it take its course—let it pass so far as they were concerned. That they themselves could not be prosecutors and judges at the same time in a case involving the integrity and eminence of God's church. That it was part of America's law that every man who belonged to an American institution, was entitled to a day in court with a copy of the charges or indictments standing against him, and an opportunity to be heard and defend himself; that the A. M. E. church provided a procedure for this constitutional right of every American citizen, and if the church or institution to which a citizen belonged did not grant the citizen this right, the courts would take cognizance and correct the error of the church or institution. A man is entitled to a trial by a jury of his peers.

The American spirit is against lynch-law in every form, whether it is civic, criminal or ecclesiastical. Mr. Bryant is secretary-treasurer of the Sunday School Union both by the election of the General Conference, to which the bishops in common with Mr. Bryant, are amenable, and by the election of a perpetual board of directors under the corporate laws of the state of Tennessee, which forever excludes the bishops from trying Mr. Bryant or forcing his resignation from the position to which the General Conference elected him.

The bishops are a body of men who are expected to look after the spiritual welfare of the connection and not to set themselves up as a court to try men for offences against themselves as bishops.

Mr. Bryant is accountable to the Board of Directors of the Sunday School Union and to the committee over which Bishop Flipper presided. Mr. Bryant was right in making no statement to the Bishops' Council. If he has violated any law, the A. M. E. Zion and C. M. E. Bench of Bishops have no jurisdiction over him; and if the A. M. E. Bench had any, it would have outlawed the same in increasing its court by taking in the other two benches to judge Mr. Bryant, who is in no way, and by no course of reasoning amenable to them.

It is not within the power of Bishop Flipper to resign as chairman of the Board of the Tennessee corporation, and the church and the public will expect him to function as chairman of the Sunday School Union, ignoring entirely the order of the Bishops' Council to try and expel Mr. Bryant from office for an offense against them.

If the bishops are not guilty of graft, let them ignore and pass the charge by as an idle rumor like Christ did when He was on earth, and was accused of being everything except being the Son of God. And if they are guilty—and many of them are—they ought to hang their heads in shame and resign from the bench. The truth never hurts an honest man, and there is no need of the bishops taking offense at the charge Mr. Bryant made in the Young Allenite if they are innocent. The hit dog yelps, and the guilty fleeth when no man pursueth.

On the negro bench of bishops there are as devoutly eminent and learned men as the church of God owns on earth, and there are others as grand and as big set of grafters as ever sat on a bench of any kind. And it is now up to the negro bishops on the bench to decide which class they are in. This is an individual question and not a collective one. If you are devout, learned, upright and honest, your conscience will tell you, and Mr. Bryant's charges did not reach you. But if you are a grafter your conscience will condemn you and you must take your place with your class; and instead of raising a row in the church and imperiling its usefulness, The Independent's advice to the rascals on the bench, if there be any—and we believe there are—is to put on sackcloth and ashes and go to your Jesus and ask Him to forgive you of your sins and to convert you to that Christian standard that will make you worthy of the confidence your church reposed in you by promoting you to the Bishops' Bench.

Bishops, it is too little in you—it is beneath the dignity of the bench which a majority of you honor—to descend from the bench and engage in a fight with a little layman. It is your duty to bear some things for Jesus' sake and for the good of the church. If the bishops would study the discipline of the church and the laws of Tennessee as they affect the Sunday School Union, they would dismiss the matter as an idle wind which Christian gentlemen did not notice.

Mr. Bryant is all right. He is a gentleman—every inch a man, a scholar and one of the constructive geniuses of the race. He is entitled to his views, and we admire him for the courage of his convictions. If he believes that there are rascals on the bishops' bench, he has a right to express his views. If he believes there are saints, he has a right to express his views in any place or publication that he has control of. This is a country of free speech and free press, and the American people will not tolerate from the bishops or any other set of men any effort to suppress free speech or press.

Now, if the bishops want to break up the church, go into courts and make a Baptist affair of the great A. M. E. Church, which the Independent regards as the greatest and most useful organizations for the uplift of man and the promotion of God's kingdom among Negroes n earth, then follow the Natinal Baptist Conventin in its dealings with Dr. R. H. Boyd.

First. Mr. Bryant has a perfect right to express his opinion.

Second. No man on the bench of bishops in either connection had any right to take exception to Mr. Bryant's article unless he is a grafter.

Third. The best interest of the church demands that the matter be left alone.

Fourth. It is beneath the dignity of the Bishops' Bench for the prelates enthroned thereon to come down off the bench and engage in a fight with a layman.

Fifth. The Bishops' Council had no jurisdiction, and the Connectional Council was merely a meddler.

Sixth. The church provides legal procedure for the trial of its members when they commit offenses—it matters not whether they are laymen or bishops.

Seventh. If the bench had used ordinary discretion and approached Mr. Bryant as a man and brother—stating that they were offended at his article, we believe Mr. Bryant, as a Christian gentleman, would have withdrawn them with regrets.

Eighth. Bishop Chappelle is not chairman of the Sunday School Board and will not be able to try Mr. Bryant, and it is the duty of Bishop Flipper, and we believe that he will perform his duty, for he knows no failure, to continue to conduct the affairs of the Sunday School Board, ignoring entirely any charges against Mr. Bryant.

Ninth. It is a matter of prayerful thought, and we appeal to the bishops to dismiss the whole thing from their minds and demonstrate to the world that they have more religion than sensibilities; and if they are guilty, in the words of the lamented Bishop Turner: "Let them take it to the Lord in prayer;" and if they are not guilty, say God praise Brother Bryant for expressing the courage of his convictions, and follow in the footsteps of the Lowly Nazarene. If our characters have been besmirched we will bear it for His name's sake.

BISHOPS' END MEET

Demand of Resignation of Ira T. Bryant Proves Sensation of Session.

Montgomery, Alabama. Feb. 14—Alabama rebels still think that Jefferson Davis won the Civil war. Nothing else can explain why the Confederate flag is raised over the State Capitol there instead of the union jack while the legislature is in session.

In spite of this fact, this state is kinder to its Colored Normal School than Maryland is to the Bowie. Charles Stewart and I had the pleasure of speaking to the student body this week, and in talking with the president, we were informed, that from the legislature and the General Education Board together, this school will get $72,000 for expenses and new buildings.

Bethel College, recently purchased by the A. M. E. Church from the Catholics, for $30,000 was formerly the school of our own Father Dorsey, and controls a campus of some 164 acres, and several fine buildings in a magnificient location. One hundred and fifty students are enrolled and when we saw it the girls were playing baseball.

Saturday our program calls for a visit to Tuskegee Institute and Wednesday will find us in Jacksonville, Florida.

Bishops' Council Ends

The Council of Bishops of three denominations, A. M. E., A. M. E. Z., and C. M. E. came to an end after a discussion of plans for unification.

The following bishops were present and took part in the meeting A. M. E., E. F. Lee, senior; C. S. Smith, historian; L. J. Coppin, J. S. Flipper, William D. Chapelle, John Hurst, William H. Heard, W. W. Beckett, I. N. Ross, Joshua, A. Jones, William Decker Johnson, A. J. Carey, W. A. Fountain.

A. M. E. Zion, Bishops J. S. Caldwell, senior; G. L. Blackwell, L. W. Kyles, W. L. Lee, George C. Clement, J. W. Wood, P. A. Wallace.

C. M. E. Bishops, Isaac Lane, senior; R. S. Williams, E. Cottrell, C. H. Phillips, R. A. Carter, N. C. Cleaves.

Bishop W. H. Heard was brought from the train in a rolling chair and was unable to attend any of the meetings. Bishop J. Albert Johnson suffered with a minor ailment.

Each of the churches have present their general secretaries and editors and other representative churchmen, the A. M. E. church is also attended by the Women's Missionary Board, who appropriated $1,500 for general missionary work and the same amount for the extension of a mission station in South Africa.

Held Sessions Separately

In addition to the joint sessions of the bishops of the three denominations, other sessions were held separately. The sensation of the A. M. E. session was the demand of the Bishops that Ira T. Bryant secretary of the Sunday School Union in charge of the printing plant at Nashville resign. Mr. Bryant refused, and the Board of Managers of the Union were ordered to suspend him from further activities, until the General Conference in 1924.

The suspension of Mr. Bryant is the result of an editorial in a church paper the "Young Allenite" in which he compared bishops to "convict overseers", and accused them of accepting money from ministers and conference in addition to their salaries.

Because the editorial was an attack upon all bishops, and was printed in an official organ of the church, the A. M. E. Bishops Council repudiated Mr. Bryant's utterance and sent a written apology to the other two councils.

Ye scribe spent a day at the Mecca of industrial education—the Tuskegee Institute. We met the genial democratic Major Moton. This prince among men is loved by all who meet him. He is a worthy successor to the lamented Booker T. Washington. The school grows in buildings and in favor with men of all races. The more Tuskegee is understood the more we concede that she fills a unique and indispensable place in our race life. Truly Tuskegee is the pride of the South. In the Star of Zion, February 16, in the Editor's write-up of the Bishops' meeting, the following appears: "Major R. R. Moton was announced but he was detained at another meeting in the city. No courier brought his excuse and the meeting closed disappointed. Just how and why this blunder was made was not stated, but it caused the President of Tuskegee no little criticism. This was all the more occasion for comment because the proud school over which he presides was founded in an A. M. E. Zion church and caused by A. M. E. Zion influence." It is unfortunate that the President of Tuskegee has been adversely criticised in a matter over which he had absolutely no control. He cancelled important engagements to accept an invitation which he interpreted as a request to address the Tri-Council of the Board of Bishops of the A. M. E. Zion, A. M. E. and C. M. E. Churches. Perfidy and underhand methods for which some religious bigots are noted caused the mixup. The anxiety to pose as superior, inherent in one of the churches in this group, is not making for union. The sooner we are frank enough to tell them so the better for the cause. While they cry union they sow the seeds of discord and disunion by their over-bearing attitude and actions. Major Moton was not to blame.

Uniform Hymnal For Negro Churches Planned

Plans for a uniform hymnal for three negro church bodies will be discussed by a special committee appointed by the tricouncil of bishops and laymen of the A. M. E., C. M. E. and A. M. E. Zion Churches, which will meet at Bethel A. M. E. Church Tuesday and Wednesday. Ministers from all sections of the country will attend.

The A. M. E. Ministers' Union of Atlanta, of which the Rev. C. A. Wingfield is president, will have charge of the welcome program Tuesday noon. Bishop J. S. Flipper will preside.

ALL METHODISTS MAY FORM UNION

Tri-Commission Composed Of Representatives From The Several Independent Branches Make Favorable Report.

The A. M. E., A. M. E. Z. and C. M. E., Churches may unite in one organic union in the near future. The Tri-Commission which was appointed by these several Methodist Churches to study the feasibility of the plan has reported in favor of the movement. The Commission made its report in the following language.

Whereas, We believe that Organic Union of the A. M. E., A. M. E. Z., and C. M. E., Churches is practicable, desirable and feasiable and, whereas, we recognize the necessity of some definite outline of the plans and propositions underlying the question of Organic Union, we respectfully recommend the question of Organic Union, to be approached from the following angles:

(1) That the entire commission consisting of twenty-four (24) members with (8) representatives from each participating body be divided into two (2) groups, consisting of four (4) from each denomination, to to be styled as Sub-Commissions with authority to study, formulate and recommend plans for the basis of union; taking under consideration the following subjects, to wit:

Group "A"—The Name, Polity, as to doctrines and administration; the Episcopacy, Episcopal Districts and Annual Conferences.

Group "B"—Departmental Life, Institutions and Property Rights.

(2) This Sub-Commission to make report to the full Commission at such time as said Commission is or may be called to meet.

(3) Believing that a larger general Commission is desirable we recommend that the Council of Bishops of each of the participating bodies be asked to increase the number of commissioners from eight (8) to fifteen (15).

(4) Resolved Further, That during the period of negotiations the members of our respective churches, annual conferences, our pastors, presiding elders, general officers and bishops be urged to exercise the most kindly fellowship and cooperation, looking towards that unity of spirits and service which will consummate Organic Union.

(5) Resolved, That a copy of this report be submitted to all of our Church organs.

Respectfully submitted,
COMMITTEE
Bishop G. L. Blackwell, Chair.
Bishop R. A. Carter
Bishop G. C. Clement
Rev. C. M. Tanner
Rev. Bray,
Rev. Lane
J. W. Martin
J. R. Hawkins
Rev. S. L. Green

METHODISTS STILL HOPE FOR A UNION

Tri-Commission of Three Denominations Met In Washington Last Week

Washington, D. C., July 5.—The special committee of the tri-commission of the A. M. E., A. M. E. Z. and C. M. E. Churches, at John Wesley A. M. E. Z. Church, 14th and Cor. streets N. W., Washington, D. C., last week made the following report:—

We, your Committee on Plan of Procedure, beg to submit the following report:

Whereas, We believe that Organic Union of the A. M. E., A. M. E. Z. and C. M. E. Churches is practicable, desirable and feasible, and, whereas, we recognize the necessity of some definite outline of the plans and propositions underlying the question of Organic Union, we respectfully recommend this question of Organic Union to be approached from the following angles:

(1) That the entire commission consisting of twenty-four (24) members with eight (8) representatives from each participating body be divided into two (2) groups, consisting of four (4) each from each denomination, to be styled as Sub-Commission with authority to study, formulate and recommend plans for the basis of union; taking under consideration the following subjects, to wit—

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(5) Resolved, That a copy of this report be submitted to all of our church organs.

Respectfully submitted,
COMMITTEE

Bishop J. L. Blackwell, chairman; Bishop R. A. Carter, Bishop G. C. Clement, Rev. C. M. Tanner, Rev. Bray, Rev. Lane, J. W. Martin, J. R. Hawkins, Rev. S. L. Green.

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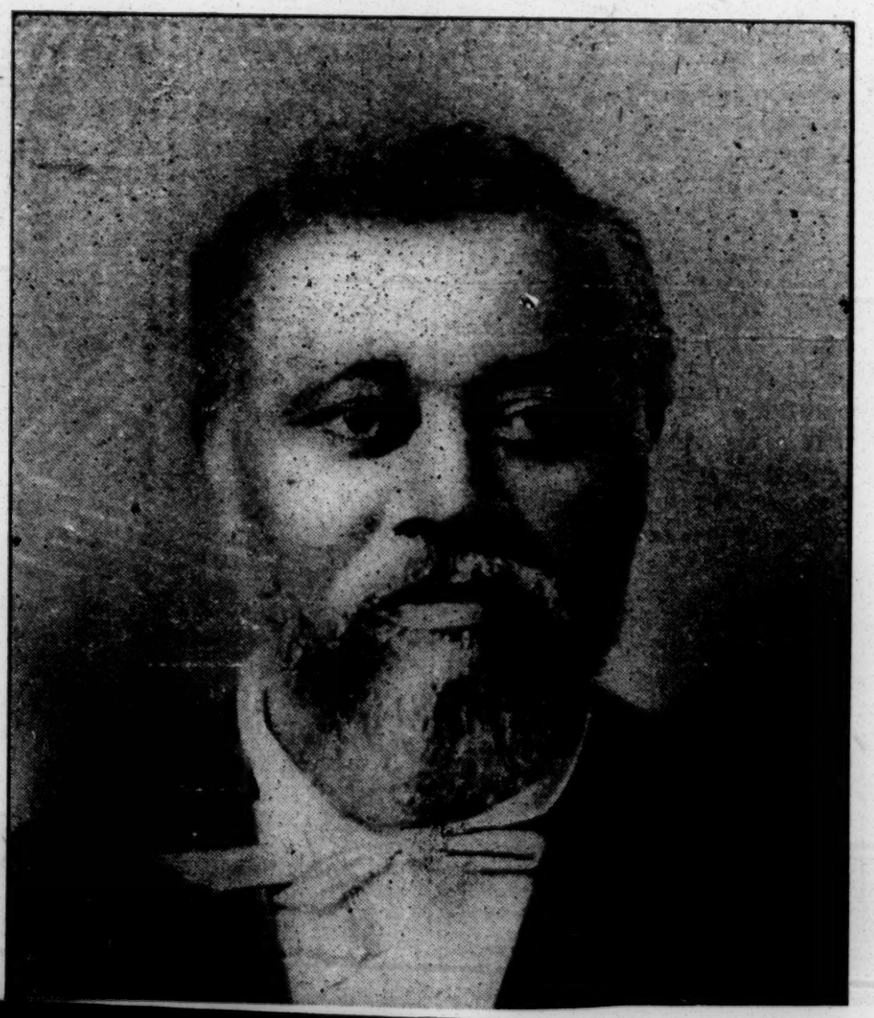
A.M.E., A.M.E.Z and C.M.E.

Three to Become One.

Charlotte N.C. Star of Zion 5/11/22

The three Churches of these great fathers with similar causes and sources are planning union for a more efficient agency and abler force in the struggle for the evangelization of mankind, particularly the Negro race.

James Varick, founder and first Bishop of the A. M. E. Zion Church.



William H. Miles, with Vanderhaust, elected first Bishop of the C. M. E. Church, and was its chief founder.

After several attempts we were unable to secure a cut of Bishop Richard Allen, first Bishop and founder of the A. M. E. Church, called Bethel. His cut will be run at a later date.—Editor.

METHODIST UNION HOPEFUL.

Commissioners Meet in Washington —Oscar W. Adams and Dr. J. A. Bray Commissioners from Birmingham.

The three commissioners on Organic Union, a Common Hymnal, and a Common Catechism representing the three district Negro branches of Methodism, the A. M. E., the A. M. E. Zion and the C. M. E. church will meet in Washington, D. C., Tuesday, June 27th. This committee on Organic Union of the three Methodist branches is to be the most significant meeting held because all three General Conferences of the churches involved have endorsed the idea of unification.

The matter as submitted to the conferences of the C. M. E. church failed of the necessary three-fourths majority. The recent general conference of that church recommitted the matter to a slightly modified commission as to personnel.

The union of these three branches of Methodism would be the greatest achievement for the Negro race since the signing of the Emancipation Proclamation by Abraham Lincoln. It would make a great Negro Methodist church with nearly two million members and more than forty schools and colleges.

The several commissions are composed of nine members from each church—three bishops, three ministers and three laymen—making twenty-seven in all.

From this city representing the A. M. E. Zion church on the commission is Oscar W. Adams, editor of The Birmingham Reporter, and Dr. J. A. Bray, general secretary of education, representing the C. M. E church. These commissioners will in all likelihood, leave for Washington, D. C., Sunday evening. They are both favorable to a unification that will mean real union.

Action has already been taken favoring a common hymnal and a common catechism and the commissioners will pass upon the plans finally at the approaching meeting.

CHURCH LEADERS TO MEET HERE NEXT WEEK

Organic Union of All of the Methodist Churches is Subject

TO SEE PRESIDENT

Sessions Will be Held at the John Wesley A. M. E. Zion Church

Washington Tribune 6/24/22

National interest wil be centered on Washington next week when the bishops and commissioners of the three great colored Methodist Churches representing more than a million members, will meet at John Wesley A. M. E. Church, 14th and Corcoran Streets, Northwest, Tuesday and Wednesday, the 27th and 28th, on organic union of the Methodist Churches.

The senior bishop of the A. M. E Church, Benj. F. Lee, of Ohio; Bishop J. S. Caldwell, of Pennsylvania representing the A. M. E. Zion Church, and Bishop W. R. Williams, of Georgia representing the C. M. E. Church with their commissioners will hold a two-day session to further discuss the uniting of these denominations into one great Methodist Church.

The welcome program will be held Tuesday night at John Wesley Church. Dr. E. D. W. Jones will preside. Dr. Emmett J. Scott, Secretary-Treasurer of Howard University will deliver the welcome address. Dr. C. H. Tobias, International Secretary of Y. M. C. A., will welcome the delegation on behalf of the Methodist Churches of the city and Prof. John R. Williams will speak in behalf of the laity of the churches. This program will be followed by a reception.

There will be inspirational meetings at Metropolitan A. M. E. Church, during the session of the Commission, held by the delegates and ministers attending the organic union meeting but not commissioners thereto.

Wednesday, the bishops are to call on the President and they are to see Senator Borah, Lodge, Watson, of Indiana and Nelson, in the interest of the passage of the Dyer Bill.

Wednesday night at Metropolitan Church, Dr. C. H. Stewart, the pastor of the church and officers will hold a reception in honor of the Commissioners which will be the closing function for the session.

This Commission will discuss a common hymnal, catechism and the union of Foreign Missionary work. They are a unit already on racial matters such as condemning lynchings, discriminations in all forms, jim crow cars and enforcement of the Constitutional amendments.

NEGROES IN DISPUTE OVER CHURCH SALE

Are Offered $75,000 for Property Which Cost $87.32 and Close Door Against Pastor.

BISHOP SUES TRUSTEES

But Board and New York Conference Wrangle Over Who Should Get the Money.

New York Times 6/4/22

Bishop William H. Heard of the New York Annual Conference of the African Methodist Episcopal Church and Cain P. [illegible] presiding elder of the Long Island district, have applied to Justice Leander B. Faber in the Supreme Court to compel the trustees of St. Mark's A. M. E. Church of Flushurst to open the doors of the church to the Rev. Henry Irons, who has been assigned to the church by the Bishop. The assignment of the pastor to the church was made on May 28, and when he went there on May 29 the doors were locked against him. Justice Faber has re-

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served decision.

This controversy, while primarily among the congregation of the African Methodist Church, is vitally important to the entire business community of Elmhurst. St. Mark's Church is on Corona Avenue, in the heart of the business section. It stands on a plot of about one acre. This acre was purchased by white residents of the Newtown district more than a century ago and presented to the congregation. It was valued then at only $87.32, according to deeds on file. Recently an offer of more than $75,000 was made to the congregation for the plot. While it has frontage on the main business street, it also has frontage on the Long Island Railroad and is very valuable for business or industry.

The value of this plot is what is uppermost in the minds of those who are in this controversy. They want to know who is going to get that money. The present trustees want it and the New York Annual Conference would also like to have it. The business men of the district want the controversy settled so that some one with authority who will be recognized by the courts will be able to consider the offer made for the property. These business men would like to see the plot taken over and improved as a business or industrial property for the general benefit of the community.

UNION OF ALL METHODISTS IS TAKING FORM

Meeting Here this Week Lays Foundation for Action

LARGER COMMISSION NEEDED

Committees Appointed to Work Out Important Details

Washington Tribune 7/1/22

A common Catechism and a common hymnal were agreed upon and a report of a special committee on plan of procedure which was adopted, was the sum total of the work accomplished by the meeting of the twenty-four commissioners representing the three colored Methodist Churches that met here at the John Wesley A. M. E. Zion Church last Tuesday, in the interest of furthering organic union of those churches.

The following report was adopted:

Report of the Special Committee of the Tri-Commission of the A.M.E., A.M.E.Z., and C.M.E. Churches

We, your Committee on Plan of Procedure, beg to submit the following report:

Whereas, We believe that Organic Union of the A. M. E., A. M. E. Z. and C. M. E. Churches is practicable, desirable and feasible, and, whereas, we recognize the necessity of some definite outline of the plans and propositions underlying the question of Organic Union, we respectfully recommend this question of Organic Union to be approached from the following angles:

(1) That the entire commission consisting of twenty-four members with eight representatives from each participating body be divided into two groups, consisting of four each, from each denomination, to be styled as Sub-Commission with authority to study, formulate and recommend plans for the basis of union; taking under consideration the following ,to wit:—

Group "A"—The Name, Policy, as to doctrines and administration; the Episcopacy—Episcopal Districts and Annual Conferences.

Group "B"—Departmenal Life—Institutions and Property Rights.

(2) This Sub-Commission to make report to the full Commission at such time as said Commission is or may be called to meet.

(3) Believing htat a larger general Commission is desirable we recommend that the Council of Bishops of each of the participating bodies be asked to increase the number of commissioners from eight to fifteen.

(4) Resolved, Further, That during the period of negotiations the members of our respective churches, annual conferences, our pastors, presiding elders, general officers and bishops be urged to exercise the most kindly fellowship and co-operation looking towards that unity of spirit and service which will consummate Organic Union.

(5) Resolved, That a copy of this report be submitted to all of our Church organs.

Respectfully submitted,

Bishop, G. L. BLACKWELL, Chr., (A.M.E.Z.)
Bishop, R. A. CARTER, (C.M.E.)
Rev. S. L. GREEN, (A.M.E.)
Bishop Geo. C. CLEMENTS, (A.M.E.Z.)
Rev. C. M. TANNER, (A.M.E.)
Rev. J. A. Bray, (C.M.E.)

Connectional Council of the A. M. E. Zion Church

Star of Zion 7/13/22

The twenty third session of the Connectional Council of the A. M. E. Zion Church of America convened in Thompkins chapel A. M. E. Zion church, yesterday morning, with Bishop P. A. Wallace, of Brooklyn, N. Y., presiding. The morning session was taken up with routine work and a review of church activities. According to speakers who addressed the assemblage on the history of the church, this denomination is the oldest colored denomination in the world, with seven active bishops, four of them having died since the general conference in Knoxville in 1920. This denomination was organized in New York City in 17[illegible] now has forty-two annual conferences, besides work in Africa, South America and the West Indies, and has a membership of more than a half million.

The morning session opened with all the bishops present except Bishop J. W. Wood, who was unable to be present due to a serious accident which he suffered recently. After the devotional exercises Bishop G. C. Clement delivered a splendid address and the council was organized with Bishop P. A. Wallace as president and the Rev. F. M. Jacobs, general secretary.

Last night's session was devoted to the address of welcome. An interesting program has been arranged for the sessions today, tomorrow and Saturday.—Chattanooga Times.

NEGRO EDITOR ON DEFENSIVE.

Council Hears Speech on Policy of Star of Zion.

Oratory and Reports of Heads of Departments Mark Yesterday's Meeting.

When Bishop P. A. Wallace, of Brooklyn, N. Y., called the A. M. E. Zion Council to order yesterday morning, Thompkins chapel was packed to the doors in anticipation of exciting scenes following the report of the editor of The Star of Zion and the publication of certain articles in the official organ. Editor Walls, in a strong speech defended his policy as editor. Dr. James E. Mason spoke to a question of privilege and was followed by Bishop G. C. Clement, of Louisville,; Bishop L. W. Kyles, of St. Louis, and Bishop G. L. Blackwell, of Philadelphia.

The Rev. S. D. Watkins, manager of the Publication House, Charlotte, N. C., reported that the House had done $25,000 worth of business within the last six months. The report of D. C. Suggs, president of Livingstone college, the oldest institution in the world organized, operated and managed by Negroes, showed that more than $61,000 had been raised. Dr. J. W. Martin, secretary of education, reported on the twelve schools in his department, showing 107 instructors employed and 2,214 students enrolled, fifty-seven of them being in the theological department. Total expenses during the six-month period of the school, $78,817. The missionary department, through Dr. W. W. Matthews, reported $8,034,-03 for the six months.

Dr. W. S. Neighbors, pastor of the Centenary M. E. church, in his welcome address spoke of the progress of the Negroes in the last sixty years. "In 1860," he said, "the Negro owned nothing; in 1920 he owned farm land valued at $920,-000,000, an area as large as the New England States, barring the state of Maine. He has seventy-four banks with $95,000,000 deposits. The mortality of the race has decreased 16 per cent. There are 400 dentists, 3,000 doctors and 3,000 graduate nurses. There are 55,000 industries owned and operated by Negroes."

"I am tired," said Dr. Neighbors, "of seven standards of right for the same crime. If the Negroes are to be hanged for the unspeakable crime, then hang the white men.

"There are 800 inventions to the credit of the Negro. The corn-harvester and the self-lubricator are Negro inventions."

The sessions are to be continued through today and tomorrow. The pulpits are to be filled by the various delegates Sunday.

The following were appointed as a press committee: W. J. Walls, W. H. Davenport and H. C. Weeden.

A committee composed of the bishops and ministers went to Tucker farm yesterday afternoon in the interest of a home for aged ministers.

A concert was given in honor of the visitors last night.—Chattanooga Times.

Church – 1922

U.A.M.E

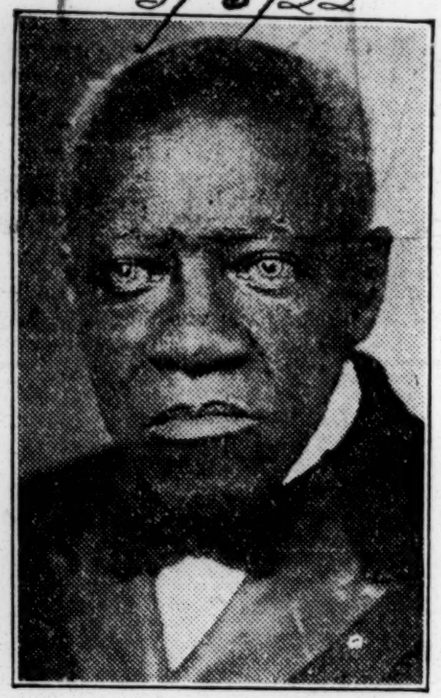
ANNUAL CONFERENCE
U. A. M. E. CHURCH

Wilmington Advocate

Bishop Ruley Makes Annua Appointments

Del.

5/6/22



BISHOP RULEY

Special to The Advocate.

West Chester, Pa., May 4.—The Delaware Annual Conference of the Union American M. E. Church came to a close at 11 a. m., after being in session in the St. Lukes U. A. M. E. Church for the past week. The next session will meet in Baltimore, 1923. Over five thousand attended the services on Sunday. A resolution was passed thanking the Bishop for the dignity and impartiality in presiding ove rthe deliberations of the conference and also the pastor, Rev. W. H. Forward and members for the hosptable manner in which we were entertained.

The following appointments were announced by Rt. Rev. B. T. Ruley, D. D.:

Wilmington district. Wm. J. Ryder, P. E.; Wilmington, E. S. Rice; St. Pauls, W. E. Wilson; Bouldens Chapel, V. Nicholson; Newark, Del., E. P. Dilworth; Chester, H. T. Ryder; Sharon Hill, S. J. Cornish; Iron Hill, A. Shepard; Christiana, De., Chas. Lewis; Delaware City, W. W. Hoy; Summit Bridge, J. J. Parker; Smyrna, C. T. View; Millington, S. N. Saunders; St. Lukes, Chester, C. DeShields; Sunnyburn, J. H. Washington; New Castle, W. H. Guy; Cove Point, Md., White Hall, Md., J. Statesman; St. Llukes, Md., St. Marks, Md., H. Tillman.

Appointments, Philadelphia district, D. W. Smith, P. E.; Philadelphia, W. L. Castelle; Paschal, R. C. Williams; Media, L. F. Smith; Coatesville, S. P. Shepard; Downington, J. C. Craig; West Chester, W. H. Forward; Lima, Sanda Gunby; Kennett Square, G. B. Saunders; West Grove, J. T. Turner; Pennsborough, A. Boulden; Arcadia, Wm. Batipps; Aberdeen, Chas. Byard; Lancaster, H. Price; Avondale, W. B. Ricks; Fairview, A. O. Butcher; Baltimore, J. H. Johnson.

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Church — 1922

African Union.

A. U. CONFERENCE IN WILMINGTON

Wilmington Advocate 9-16-22

Delegates From United States and Canada Open Seven-Days' Meeting

The fifteenth annual session of the General Conference of the African Union Church, of the United States and Canada convened in the A. U. Church, on French street between Eighth and Ninth streets, Wednesday. The conference will be in session until September 20. All business is being conducted on standard time for the convenience of out-of-town ministers and laymen. Two hundred lay and ministerial delegates from all over the United States and Canada are expected to be present.

The Rev. P. E. Robison, of Elkton, general secretary of the conference, presided at the opening session. The Rev. S. W. Chippey, of Norristown, Pa., one of the sons of the founders of the A. U. Church in this city, was elected as presiding officer. He chose as his associate officer, the Rev. J. H. Bell, of Wilmington. The Rev. J. Edward Nichols, of Goshen, N. Y., is secretary of the conference. Jonathan Chippey, a member of the A. U. Church, made the welcoming address. This was followed by the report of committees on delegates' credentials.

A. H. Jones, a member of A. U. Church here, was appointed marshal of the conference.

The Rev. G. W. Brown, pastor of the A. U. Church in which the convention is being held delivered the opening sermon to the delegates.

The A. U. Church in which the conference is being held is the oldest organized Negro church in the United States. It was founded in 1805 by the Rev. Peter Spencer. The old church stands in the rear of the present edifice.

W. F. C. JOURNAL
SEPTEMBER 29, 1922

FATHER QUINN IN NEW CHURCH PROJECT

Seeks to Provide Convent for Company of Sisters to Arrive in October.

The Catholics of Brooklyn were surprised when the Rev. Bernard J Quinn, hitherto associated with rectors of fashionable parishes, undertook to found a mission for colored Catholics.

Father Quinn began his pastoral work about a year ago, and his success has been remarkable, as proven by St. Peter Claver's Church, a fine brick structure at Jefferson avenue and Ormond place.

Now the pioneer rector is about to branch out further. He contemplates furnishing a convent for a company of sisters who are expected to arrive in the parish some time in October.

These nuns belong to the Order of the Blessed Sacrament, an institute founded by Mother Katherine Drexel, who for more than a quarter of a century has devoted her life and her large fortune to evangelizing the colored races.

Mother Drexel is still very active in the work and directs houses of her order throughout the country. The central convent is at Cornwells, Pa.

A block party for the benefit of St. Peter Claver's is to be given on Saturday night under the auspices of the united societies of the parish. It will be held on the church block.

A number of good attractions are planned. In the Spring Father Quinn's colored comedians played at the Academy of Music to a packed house at Broadway prices and registered high with their singing and dancing

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Church-1922. Methodist Episcopal

THE TIME LIMIT: SOME FACTS

The Christian Recorder 9-14-1922

As the General Conference approaches there will be more talk about the "time limit." The tendency is to remove the "time limit" and it is quite among the things certain that the time limit will be entirely removed; for it has more than served its usefulness as a general proposition. But we will be in no haste to remove it, for whatever the benefit of removal to others, WE MUST BE CONVINCED THAT REMOVAL IS BEST FOR US.

Everything which will throw light on the subject is beneficial to us in forming a final judgment. Hence, the following statistics taken from the Delaware M. E. Conference Minutes will be of value. We believe the time limit in the M. E. Church was removed twelve or sixteen years ago, thus making it possible for every minister who was not removed by death to remain in his charge at least that length of time. What, however, are the facts?

There were 170 pastoral charges and five presiding elderships in the conference. The pastors had served as follows:

Number of Pastors serving—		Per cent.
1 year	51	30.0
2 years	48	28.2
3 years	27	15.9
4 years	10	5.9
5 years	15	8.8
6 years	3	
7 years	5	
8 years	3	
9 years	1	
10 years	2	
11 years	1	
12 years	1	
13 years	1	
20 years	1	
21 years	1	
Total Number of Pastors	170	100.
Number serving 5 years or less	151	88.8
Number serving over 5 years	19	11.2

These facts show that with the time limi removed only 19 out of 170 remained ove 5 years, while nearly a third were 1-yea men and more than half served less tha 2 years.

Of the 5 presiding elders 2 had served 6 years, 1 for 5 years and 2 for 4 years.

It is sometimes said that removing the time limit will keep the big men in big charges. How does it work with our M. E. brethren? Who are the 19 who have held on over 6 years and what king of charges have they? The largest church in the conference which also has the largest membership in the whole M. E. Church of America is East Calvary, Philadelphia, whose pastor, Rev. C. A. Tindley, has served 20 years. His career has been unique in Philadelphia Methodism. And all who know his wonderful work thank God for the removal of the time limit so far as he is concerned. The following table gives the charges, the number of years the pastors have served, the number of members and the amount of ministerial support each church gives (including both pastor's and presiding elder's support).

Name of Church:	Years of Service	Members	Support
Bridgeville Ct., Del	8	140	$1096.00
Fredericksburg, Md.	7	158	1015.00
Chestertown, Md.	7	141	1259.00
Denton, Md.	7	162	1328.00
Atlantic City, N. J.	13	761	3079.00
Burlington, N. J.	12	38	805.00
Phila. Haven	10	485	2592.00
Montclair, N. J.	8	....	.....
John Wesley, Phila.	7	304	2262.00
Somerville, Phila.	9	49	1011.00
Yonkers, N. Y.	6	35	500.00
Kingston, Md.	11	150	1087.00
Leemont, Va.	10	479	1215.00
Pocomoke, Md.	6	282	1567.00
Wattsville, Va.	21	324	1411.00
Cape May, N. J.	8	102	1591.00
St. Daniels, Chester	6	520	2242.00
Dover, Del.	7	184	1643.00
East Calvary, Phila.	20	3314	4350.00

The table shows that only 7 of the 19 churches have over 300 members and could be called large, while 10 have under 200 and would be called small. Also only 5 pay both pastor and presiding elder together as much as $2000, while 10 pay under $1500. A close study of the minutes further shows that many more charges pay over $1500 where the pastors have been less than 5 years than where they have been more than 5 years.

All of this shows that removing the time limit does not tend to give any group of men a monopoly. It does give an unusual man like Dr. Tindley, of East Calvary, or Butler, formerly of Zoar, or Martin, of Atlantic City, opportunity to do unusual work. It does give the bishop a chance to keep a man in a place for which he appears to be particularly fitted. It does give a community a chance to learn a man and be led by him.

These facts have been given not so much for argument as for study.

Free Methodist Episcopal Church Closes Conference

St. Louis Argus 10-6-22

Next Session Will Be Held At Grand Island, Nebraska, In 1923.

The Free Methodist Episcopal Church Conference (colored) for the districts of Central Missouri, Southern Illinois, Iowa and Nebraska, which closed its week's session at 2809 Howard Street Tuesday, announced the following appointments for the year:

St. Louis District—W. I. Burch, district superintendent; James R. Garner, Bethany Tabernacle; Hannibal to be supplied; House of Hope, S. W. Moss; Mobery and St. Joseph, to be supplied.

Grand Island District—R. L. Carson, church extension secretary; Omaha, to be supplied.

East St. Louis District—E. V. Willis, Wesley Chapel; Alton to be supplied; H. R. Ross, Edwardsville Belleville, to be supplied; Jacksonville to be supplied; H. H. Workcuff, missionary evangelist; Rev. Mrs. M Booker, evangelist.

Conference Women's Home Mission and Brotherhood—Mrs. H. Williams president; Mrs. O. Carson, vice president; Mrs. M. Jones, treasurer; Mrs. D. M. Morgan, general secretary; C. A. Berry, vice president of brotherhood.

The next annual session will be held in the King's Memorial at Grand Island, Neb., August 29, 1923.

WHITE EPISCOPALIANS HEAR DR. W. A. BATTLE

Portland, Ore.—The Trennial General Convention of the Episcopal Church held here last month, had only two colored representatives on the general program, Archdeacon J. S. Russell, head of the St. Paul School, Lawrenceville, Va., and Dr. Wallace A. Battle, president of the Oklahoma Industrial School, Oklahoma, Miss.

These men spoke on Monday night, September 18, Dr. Russell's subject including his recent trip to Africa, while Dr. Battle spoke on "Freaks of Nature." Other speakers on that night's program were the Rev. Dr. Robert W. Patton of New York, Bishop Lawrence of Massachusetts, and Bishop Gailor of Tennessee.

OUR NEGRO BISHOPS

By Bishop H. C. Hartzell

Southwestern Christian Advocate
11-16-22

There have been six Negro Bishops in the Methodist Episcopal Church.

1. Frances Burns, consecrated in 1858 at Perry, N. Y., served five years. Episcopal residence Monrovia, Liberia.

2. John W. Roberts, consecrated in 1866 in New York City. Served nine years. Episcopal residence, Monrovia, Liberia.

3. Isaiah B. Scott, consecrated in 1904 in Los Angeles, Calif. Served twelve years. Episcopal residence in Monrovia, Liberia. In 1916 retired at his own request. Present address Nashville, Tenn. In 1909 Bishop Scott presided over a session of the West Central Africa Mission Conference of the Methodist Episcopal Church composed of white members.

4. Alexander P. Camphor, consecrated 1916 at Saratoga Springs, N. Y. Episcopal residence Monrovia, Liberia. Served two years. His tomb is in New Orleans, La., the place of his birth as a slave.

5. Robert E. Jones, consecrated at Des Moines, Ia., 1920. Episcopal residence, New Orleans, and his Episcopal area includes seven Negro conferences in Louisiana, Mississippi Texas and Alabama.

6. Matthew W. Clair, consecrated 1920 Des Moines, Ia. Episcopal residence Monrovia, Liberia, and his area includes Liberia and adjacent parts.

Bishops Burns, Roberts, Scott and Camphor were Missionary Bishops with full Episcopal authority, and their territory limited to Africa. Bishops Jones and Clair are general superintendents, are stationed in areas as all general superintendents are by the General Conference. All bishops of the Methodist Episcopal Church hold their office for life and retire at their 73rd birthday. Any Bishop can be retired by the General Conference for any reason that body may deem sufficient.

Church – 1922.

M. E.

Negro Methodists to Lay Cornerstone of Play Center Sunday

Houston Ex. Post 2/25/22

The cornerstone of the new community center of the Boynton Methodist Episcopal negro church, to be erected on Paige street between Dallas and Lamar avenues at a cost of approximately $30,000. will be laid at 3 p. m. Sunday, it was announced Friday.

The building will be of stucco and will include a natatorium, shower baths for both men and women, moving picture room, school and dining rooms, library, gymnasium, roof garden and an auditorium which will seat 550 persons. There will be a playground with all modern equipment. The institution will be the only one of its kind for negroes in the South, it is said.

The cornerstone will be laid under the auspices of the Methodist Ministers union with Rev. E. H. Holden master of ceremonies. Some of the leading negroes of the country will be present, among whom will be Dr. W. A. C. Hughes of Philadelphia, in charge of the negro work in the Methodist Episcopal church, and Dr. A. W. Carr, superintendent of the Marshall district. A sermon will be delivered by E. O. Woolfolk of the Trinity negro Methodist church.

REV. BOWEN ACCEPTS NEW APPOINTMENT

Afro-American 9/22/22

Rev. W. W. E. Bowen, Jr. Superintendent of Sunday Schools of the Washington Conference has resigned to accept the professorship of history and religious education at Claflin University, Orangeburg, S. C., it was announced this week.

M. E. ministers held their regular meeting at Sharp Street Church Wednesday morning, Rev. A. J. Mitchell presided and Rev. C. S. Briggs, secretary. It was voted to send a delegation to look over the Aaron Farm at Melvale, proposed by Dr. Ernest Lyon as the site for the Old Folks' Home. The farm consists of six acres and includes a fourteen-room house.

Rev. Dr. DeWitt Turpeau spoke of the coming church convention at Nashville, and urged ministers to attend. It is believed Bishop W. F. McDowell will appoint twenty delegates.

METHODISM ENLARGING FACILITIES FOR NEGRO EDUCATION

P. J. Maveety and I. Garland Penn, Corresponding Secretaries, Board of Education for Negroes, of the Methodist Episcopal Church

Southwestern Christian Advocate New Orleans La. 4/20/22

The Centenary is writing a new proclamation of Emancipation for the Negro race. President Lincoln freed the Negro from the bondage of slavery, the Centenary is helping to free him from the bondage of illiteracy and ignorance, and give him a fuller vision of Jesus Christ.

Under the supervision of the Board of Education for Negroes, of the Methodist Episcopal Church, the educational program made possible by Centenary funds is revolutionizing the schools and colleges for Negroes in the Southland. Never before has such progress in the remodeling of buildings, the purchasing of new property, and the building of new buildings been possible.

The development of schools and colleges for Negroes is especially significant when we realize that in most of the Southern States there is very little provision for the education of Negroes beyond the eighth grade. The active interest of the Methodist Episcopal Church in education of the Negro is attracting the attention and interest of people all over the United States. This new interest is bringing about a Christan fellowship between the white people and black people, which will be a vital factor in decreasing race hatred.

An outstanding example of new interest in Negro education is the establishment of the endowment of $500,000 for Meharry Medical College, Nashville, Tennessee; $200,000 of which came through the Centenary funds, while $300,000 was given by the General Education Board and the Carnegie Foundation. Meharry is now the finest and largest medical college for Negroes in the world.

Recent activities of the Board of Education for Negroes, of the Methodist Episcopal Church have been felt throughout the entire South. Within the past year most of the Negro schools and colleges under Methodist Episcopal supervision have been renovated, repaired and improved: and several extensive additions and new buildings have been constructed.

Bennett College at Greensboro, North Carolina, has just laid the corner stone for a beautiful refectory and a large dormitory for girls, at a total cost of $100,000. Bennett College is attracting wide attention and is recognized as the leading school for Negroes in the state. Both the State Board of Education and the County Board of Education were represented at the laying of the corner stone, which shows that the college is commanding the attention and interest of the leading educators of North Carolina.

Clark University located in Atlanta, Georgia, is the center of higher education for Negroes in the whole state of Georgia. The fine new three-story Hall and Chapel just recently dedicated is welcomed by Negro youth all through the state and the ajoining states, for this new building makes possible the higher education of more Negroes. This new addition, built at a cost of $220,000, has been dedicated Cogman Chapel and Leete Hall. Cogman Chapel is an auditorium seating 900 persons. Leete Ha prises the gymnasium, modernly eq with swimming pool, shower baths, floor for athletic contests, class rooms administrative offices on the second fl and science laboratories occupying the thi floor. The drastic need of schools fo higher learning for Negroes is more keenly appreciated when one realizes that there i only one four-year High School for Colore youths in the whole state of Georgia.

4/28/22

The Haven Institute and Conservatory a Meridian, Mississippi, has just recently dedicated a new building and property to th memory of Bishop Gilbert Haven. The new property was a white girls school and is worth about $300,000. It contains one hundred acres of ground, on which are three large and commodious buildings, many teachers' cottages with large and adequate equipment. This new addition makes Haven Institute and Conservatory one of the best equipped colleges for Negroes in the South.

In all of the schools of the Board there is a new spirit of rejoicing. Arithmetic and the Bible, geography and social service, and history and personal discipleship to Jesus Christ all go hand in hand. These schools are the training ground of the Negro leadership of tomorrow. Their graduates are among the outstanding Negro leaders of today.

Negro Conference Begins Here Today With Many Present

Atlanta Constitution 5/10/22

Delegates from twenty-eight cities of north and south are in attendance today at the first conference of negro city workers held under the auspices of the bureau of negro work of the Methodist Episcopal church. They are in session at the Central Avenue Methodist Episcopal church as the guests of the Atlanta City Mission and Church Extension society. Dr. W. A. C. Hughes, of Philadelphia, director of negro work, is in charge of the conference session which lasts through Saturday.

The program this morning consists of devotionals led by Dr. J. W. E. Bowen, vice president of Gammon Theological seminary; addresses by District Superintendent J. L. Johnson and J. C. Arnold, president of the Atlanta City Mission and Church Extension society; Dr. W. A. C. Hughes on "The City Challenge"; Dr. George B. Dean, of Philadelphia, on "Methods in Evangelism"; Rev. F. J. Handy, of Montclair, N. J., on "The Responsibility of the Church for the Religious Education of Its Constituency"; and a discussion led by Dr. J. B. Redmond, of Cleveland, O.

The afternoon program includes these topics and speakers: "The City Survey," by Dr. James C. MacMonnies; "Making the Social Life of the Church a Fundamental Responsibility," by W. H. Stephens; "Is Religion Opposed to Recreation and Play?" by Dr. J. R. Brown, of Philadelphia; discussions led by C. Y. Young and J. S. Scott, and a symposium on "The Community House."

The evening program will include two bishops of the Methodist Episcopal church, Bishop E. G. Richardson, of Atlanta, and Bishop Robert E. Jones, of New Orleans. Mayor James L. Key, for the city, and H. W. B. Wilson, for the Atlanta churches, will give addresses of welcome. Dr. Melvin P. Burns, of Philadelphia, will give an illustrated address on "The Centenary Program Applied to City Churches."

Many Sources For Study Of Old City.

George I. Simms' Reminiscenses of By-Gone Days Call Attention To A Neglected Field

MANY GREAT MARYLANDERS

Rev. Geo. F. Bragg One of Few Who Has Tried To Save Their Memory

The recent unfolding by George I. Simms in a church address of the interesting early history of Methodist M. E. Church and other Methodist bodies and Bishop Coppin's recent book on happenings in Baltimore forty years ago call out the long-neglected field of recording and studing race history.

About the only sources of information are the writings of Rev. George F. Bragg giving sidelights on the early history of St. James P. E. Church; references in newspaper files in the City Library, records in the Maryland Historical Society, the Peabody and Pratt Libraries. Then there are the files of race journals, the minutes of various church bodies, the catalogues of Morgan College and Bishop Handy's "Scraps of African Methodism".

The Rev. Mr. Perry wrote "Twelve Years Among the Colored People" detailing his experiences and rector at St. Mary's Church and in the Johns Hopkins studies in Historical and Political Science will be found Jeffrey Brocketts, "Negro in Maryland" and an essay on "The Progress of the Colored People Since the Civil Ward" and the record of the American Colonization. About its work in Liberia must not be overlooked, nor the struggle for colored public schools.

Dr. Bernard Steiner, librarian of Pratt University, wrote for the New York Independent a few years ago and article detailing the fact that there was a colored school in Maryland over 200 years ago.

Recorded facts about the lives of such men as Benjamin Banneker, Daniel Coker, who was elected the second bishop in the A. M. E. Church, but declined the office Frederick Douglass, the Henry Highland Garnett, whom Lincoln appointed minister to Liberia Isaac Myers, Lansman Gaines, Daniel Seaton, Jacob Seaton, Peter Paul Brown, founder of the Order of Moses; David B. Nelson, founder ofthe Nazarites; Hiram Watty Rev. W. M. Alexander, J. Murray Ralph, J. H. Murphy and others would give many interesting phases of the lives of colored Marylanders.

There were schools for free Negroes years ago; colored gatherings were watched over by white men in slavery days; when Bishop Daniel A. Payne built Bethel Church on Saratoga street in 1852 it was regarded as the finest church structure in the country.

Few know that the Hilliards family have been in the business for more than 100 years; that the third generation of the Chase family is in the undertaking business; that colored leaders held a big parade here when the 15th Amendment was adopted: that the Galbraith and St. Paul's Lyceum Douglass Institute were big factors in race life 45 years ago; that the Baltimore Normal Schoool trained the first teachers and colored lawyers but could not practice in State courts until 1885.

Methodism need have no fears as to her Negro membership. It will make good; is making good. This membership deeply conscious, and keenly sensitive of the great benefits the Methodist Episcopal Church has bestowed on us, will deport itself with becoming bearing in all its relationships of service and privilege within the Church and without.

The following table contains the financial exhibit for the Conferences, many of whose ministers and members have endured hardships that they might make full proof of their ministry and vindicate Methodism's staggering faith in, and ministry to, the Negro peoples of the world.

Conference	1922	1921
Central Alabama	$ 7.844.26	$ 6.362.73
Louisiana	20,862.65	23,688.08
Mississippi	14,499.88	10,118.18
Upper Mississippi ...	11,721.96	10,034.39
Texas	14,803.70	15,131.00
West Texas	13,358.10	12,177.23
Total	$83,090.55	$77,511.61

To these Negro Conferences the Southwestern Christian Advocate is constrained to express its profound congratulations for sustaining so nobly the responsibility which the position of our group in the Church and the Nation entails upon us.

NEGRO CHURCH HEADS TO MEET IN ATLANTA

Atlanta Constitution

The first conference of city leaders of the Methodist Episcopal church to study the task of the city church from the racial and interracial point of view will be held in Atlanta, Ga., May 10-14, and is called together by the bureau of negro work of the board of home missions and church extension, of which Dr. W. A. C. Hughes, of Philadelphia, is director, and Dr. M. P. Burns, of Philadelphia, is superintendent.

The cities that will be represented are New York, Chicago, Baltimore, Philadelphia, Washington, Cincinnati, Columbus, Cleveland, Indianapolis, St. Louis, Louisville, Chattanooga, Nashville, Memphis, Greensboro, Charleston, Savannah, Birmingham, Meridian, Baton Rouge, New Orleans, Houston, Galveston, Fort Worth, Atlanta, Detroit, Pittsburg.

Bishop Ernest G. Richardson, Atlauta, Ga., will give the keynote speecn Wednesday morning. In the evening Bishop R. E. Johns, of New Orleans, will give an address on "The Uplift of the Negro and His Place in Civilization," and Dr. M. P. Burns, Philadelphia, will speak on "The Centenary Program as Applied to City Churches."

NEGRO MINISTERS MEET TO DISCUSS WELFARE OF RACE

Atlanta Constitution 5-7-22

The bureau of negro work of the board of home missions and church extension of the Methodist Episcopal church, under the direction of Dr. W. A. C. Hughes, of Philadelphia, will assemble representative negro Methodist Episcopal ministers and social workers from every large city in the country in a four days' conference here May 10-14, to study the task of the city church in relation to the social, economic and spiritual welfare of the negro race.

Dr. Hughes is in the city at present arranging the details of this meeting with a local committee, of which J. C. Arnold is president and Rev. D. H. Stanton, secretary.

More than a hundred delegates will be in attendance. Among the speakers will be Bishop R. E. Jones, of New Orleans; Dr. Charles A. Tinley, of Philadelphia; Dr. Pezavia O'Connell, of Baltimore; John W. Robinson, of Chicago; E. A. White, of Indianapolis; Bishop E. G. Richardson, of Atlanta; Bishop I. V. Scott, of Nashville; F. J. Handy, of New York; E. W. Kelly, of Houston; T. A. Robinson, of New Orleans; J. W. E. Bowen, D. H. Stanton and J. C. Arnold, of Atlanta.

NEGRO LEADERS WILL MEET IN NASHVILLE

WASHINGTON, June 24.—A conference of negro leaders of law enforcement will be held at Nashville, Tenn., and will be participated in by a number of prominent white persons, it was announced here today by the board of temperance, prohibition and public morals of the Methodist Episcopal Church. Prohibition, law enforcement, compulsory education and similar matters will be considered, it was said and the meeting will be attended by representatives of a number of reform organizations irrespective of denomination. The date of the conference has not been fixed.

METHODIST SPEND TWO MILLION FOR NEGROES

12-9-22 Washington Eagle Washington, D. C.

Cincinnati, Dec. 5.—The M. E. Church, which has spent fifty millions of dollars in the education and benevolent uplift of the races of the world is spending $2,000,000 to advance education of the negro. The annual meeting of the Board of Education for Negroes of the M. E. Church will spend thousands in new buildings, endowments, salaries for teachers. Two million dollars will be spent in increased salaries and for additional teachers, the buildings of nineteen institutions have been repaired and improved, heating plants have been installed, large additions made to the libraries and laboratories, new property has been bought at Meridian, Miss., for a conservatory of music valued at $300,000. At Nashville, Tenn., property valued at $155,000 has been purchased for Walden College. The General Educational Board and Carnegie Corporation has given $300,000 toward the endowment making a total of $500,000 for Meharry endowment.

New buildings have been built at Wiley College, Marshal, Tex., and a total spent of $125,000 for new additions, repairing old buildings and erecting new ones. At Little Rock Ark., a new site of forty-two acres within the city limits was purchased for Philander Smith College. New buildings are being built at the Morristown Normal and Industrial College in Tennessee.

The endowment at Claflin College, Orangeburg, S. C., has been advanced to $130,000. Secretary I. Garland Penn of Cincinnati is one of the corresponding secretaries of the board and the only negro on the committee of twenty-five to prepare the advance program of the Methodist Episcopal Church.

Nineteen schools have been opened with strong, well paid faculties to educate the negro. Last school year they taught 6,383 students with 406 teachers.

Secretary Penn says the M. E. Church spent $1,041,000 for the year 1921-1922 for negro education.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

Church — 1922. Methodist Episcopal

Christian Index. 7-20-'22
Jackson, Tenn.

HONORING THE MEMORY OF BISHOP CAPERS

The Rev. William Capers (1790-1855) was a distinguished minister of the Methodist Episcopal Church, and later a bishop of the Methodist Episcopal Church, South. On the shaft which marks his last resting place in Washing Street church yard, Charleston, S. C., is the inscription, "The Founder of Missions to the Slaves in South Carolina." Beginning in a small way in 1829 there were thirty-two preachers and 11,546 members in 1855, and the South Carolina Conference was spending $25,000 a year for the support of the mission. Dr. Capers became editor, missionary secretary and bishop of the Southern Church. The picture was taken recently, when ministers of the Colored Methodist Episcopal Church, which traces its source to the labors of Bishop Capers, paid their tribute of respect at his tomb. The present Bishop Capers of the Protestant Episcopal Church is a descendant of this saintly man. The Churchman of January 28, 1922, reporting the evangelistic activities of Bishop Capers at Eagle Pass, Tex., says: "Some of the local Methodists, whose Sunday services were cancelled on account of the bishop's mission, good humoredly told him that he would make a good Methodist preacher to which Bishop Capers retorted that he had inherited his evangelical fervor from his grandfather, who was a bishop in the Methodist Church.

—Southern Christian Advocate.

(Bishop Williams is seen laying a wreath on the shaft.)

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

Church—1922 Methodist Episcopal

St. Louis Argus

Seventeen Points Of Progress Made By The M. E. Church

St. Louis—Mo.

11-24-22

Dr. I. Garland Penn Tells Of Unusual Accomplishments Involving An Expenditure Of Two Million Dollars For Education Of Race.

Associated Negro Press.

CINCINNATI, Ohio, Nov. 22.—The great advance movement in the Methodist Episcopal Church, by which fifty millions of dollars have been expended in benevolent uplift of the races of the world, has reached the Negro in America and is greatly benefitting him through the Board of Education for Negroes of that Church.

The Annual Meeting of the Board has just been held and Dr. I Garland Penn, Cincinnati, Ohio, one of the Corresponding Secretaries of the Board, has issued "Seventeen Points of Progress," showing what has been accomplished in the past three years for the education of the race. These seventeen points of progress turn the spot light upon an unusual accomplishment, involving an expenditure of two million dollars in new buildings, endowment, advancing teachers' salaries and equipment. The seventeen points of progress are as follows:

1. Adidtional teachers have been chosen, and the salaries of the teachers have been increased so that the total annual salary budget amounts to $200,000 as compared with $100,000 five years ago. This is raising the standards of all the schools because of the increased efficiency of the teachers.

2. Every building of the nineteen institutions has been repaired and improved. Some of them had not received a coat of paint in years because of inadequate funds.

3. Heating plants have been installed at all the institutions under the direction of the Board. Not one smoky stove or fireplace remains. Comfort, as well as greater safety for life and property, has thus been provided.

4. Large additions are being provided for science departments.

5. A new property valued at $300,000 at Meridian, Mississippi, has been purchased and is now known as the Haven Institute and Conservatory of Music. This provides a Conservatory of Music in the heart of the Black Belt of Mississippi.

6. A new property valued at $155,000 has been purchased, Nashville, Tenn., for Walden College, formerly known as Walden University. The buildings are being remodeled at a cost of $20,000. This will make a larger and more successful Walden, and perpetuates the first institution begun by the Freedmen's Aid Society, now the Board of Education for Negroes. The future of the school was never so bright.

7. Following the purchase of the new property at Nashville for Walden, there was transferred to Meharry Medical College all of the old Walden University property adjoining Meharry, valued at $100,000. The Medical College will have all the ground and additional buildings needed for expansion in the future. Extensive repairs and additions were made for the opening of Meharry in October.

8. The sum of $200,000 has been contributed to the endowment of Meharry Medical College, Nashville, Tennessee. The General Education Board and the Carnegie Corporation has given an additional $300,000 toward the endowment, making a total of $700,000 for Meharry endowment. Efforts are now under way to secure another $500,000 to make the endowment one million.

9. An administration and school building, also a refectory, have been erected at Wiley College, Marshall, Texas, all the old buildings being newly renovated and additions made, the total cost being $125,000.

10. An administration and school building have been erected at Clark University, Atlanta, Georgia, with modern chapel and gymnasium, and each equipped with modern furnishings at a total cost of $230,000.

11. A girls' dormitory and a refectory have been erected at Bennet College, Greensboro, North Carolina, at a total cost of $100,000.

12. The sum of $150,000 has been expended upon the erection of the Carnegie Hall and other buildings at Morgan College, Baltimore, Maryland; also in the purchase of the new tract of land covering 85 acres, for the new site, making possible a truly great institution for Negroes in the East.

13. At Rust College, Holly Springs, Mississippi, a model elementary school building has been erected, costing $20,000. This gives a first class model school for the Teacher-Training Department of the College.

14. Three new buildings, a dormitory for each boys and girls and a refectory are being erected at the Morristown Normal and Industrial College, Morristown, Tennessee. The cost when completed will be $150,000. These buildings are in course of erection and will be ready for dedication at the Commencement in 1923.

15. A new site for Philander Smith College of 42 acres, within the city limits of Little Rock, Arkansas, has been purchased, costing $42,000. The appropriation will be made by the Board, so that new buildings will be erected on the new site where there is now ground for extension in the years to come.

16. At Chaflin College, Orangeburg, South Carolina, the endowment has been advanced to $130,000 and invested. With the regular appropriation for 1922-23, strongest faculty in the history of the institution, improvements are being made especially in science laboratories to make full use of the adidtional teaching force.

17. There has just been issued a book entitled 'Methodist Adventures in Negro Education," which gives the entire history and progress of the fifty years of education of the Negro by the Methodist Episcopal Church. The education of the Negro being a part of the allied benevolences of the Methodist Episcopal Church. Negro progress is being given to the White World through this agency as never before.

Secretary I. Garland Penn is the only Negro on the Committee of Twenty-Five, to prepare the Advance Program of the Methodist Episcopal Church, which is to follow the present Centenary period.

In commenting upon the future of the Negro in the Methodist Episcopal Church, he said the advance in education and evangelism of the Negro had just begun, and that more would be done in enlarging church and educational plants in the next ten years than had been done in the past thirty. Secretary Penn stated that the nineteen schools have opened with the strongest faculties ever employed in the history of the Board's activities and have the largest attendance of students.

During the scholastic year 1921-22 there were 6,383 students in the institutions, with 406 teachers, an increase of 49 teachers and 600 students over the previous year. The current expenditures of the nineteen institutions amount to one million and forty-one thousand dollars for the year 1921-22, which is just twice the sum expended five years ago.

Secretary Penn states that the Methodist Episcopal Church will see its institutions for the education of the Negro through to the largest possible usefulness.

Church — 1922

General.

RELIGION AND OBEDIENCE

The Methodists are bringing their great conference in Hot Springs to a close. The Baptists are holding a convention at Jacksonville. The Southern Presbyterians are meeting in Charleston, W. Va. Another great branch of the Presbyterian communion is holding a session in Iowa. The Cumberlands are meeting in Greeneville, Tenn.

5/21/22
Commercial Appeal
Memphis Tenn.

It has been a big week for organized creeds of the Christian denominations.

The delegates are giving attention to the business of their churches. They are looking over their church machinery. They are taking out worn parts and strengthening other parts.

These organized creeds and other creeds are represented in church buildings and in congregations all over this country. Most of them are reaching out into other corners of the world.

During the last three years the churches have been influenced by the war. They caught the enthusiasm and they appreciated the strength of the "drive." During the war, catching the word from the "drive" of great waves of men against other men when they were seeking to secure contested objectives, we applied it to social and religious activities.

When we entered the fray we made a "drive" for the Red Cross. We made a "drive" for the selling of war bonds; we made a "drive" for funds to carry on the work of religio-social organizations. We were not content in all of these efforts until we went "over the top."

After the war the churches undertook great campaigns for money to be used in education, missionary work, church buildings and for the care of disabled and aged clergymen. Some of these campaigns were colossal in their money scope. They were in the way of fully succeeding, but they were touched disastrously by the collapse of business after the war. Even so, the amount secured and paid would have dazzled the vision of their promoters if they had been undertaken before the war. The results were beyond the wildest hope of 1913 man.

These drives showed that greater results can be obtained always through close organization and unified energy.

But sometimes we wonder after these tremendous efforts if the churches in things strictly spiritual are as close to the people as they might be.

In the business of church business have some of the great leaders and smaller ones got out of touch with the deeper principles of religion—the spirit of things, which make for the Christ-like principle of fellowship, of kindliness, of human charity, which make the teachings of the Man of Galilee unique among all religious systems?

Here and there we see a note of sharpness, of criticism or a spirit of rancor which indicates that the layman is getting out of touch with the softening and gentling influences of the teachings and practices of the Founder of the Christian system.

The war did not leave sweetness in the minds of those who took part in it. The world still gives forth sounds of collisions and combats. In an effort for peace some nations are still fighting for peace.

The great forces of organized law are here and there flouted. **Obedience to the law is a Christian principle.** Respect for courts and for our elected rulers is a part of the duty of the citizens of this republic.

Though God is not mentioned in the Constitution, and though its framers had for their objective human liberty under the law, the principles of that Constitution are in line with the moral principles inculcated by religion.

Some jurists have said that the Christian system of laws may be regarded as a part of our national system which is written in the books. If that be so, then it behooves us to see that there is a Christ-like application of our laws and a Christ-like obedience to our laws.

If we have anarchy we have no religion. If we have no religion, much as some believe otherwise, we believe our system of government would go to pieces.

The churches should be a great force in inculcating obedience to the law. Church leaders have been a power in passing laws. **If they would use the same efforts in securing obedience to the law on the part of the citizen that they have done in having certain laws passed, then would we see a better order.**

In yesterday morning's paper we carried out of Texarkana a story of a lynching and burning. During the week Georgia contributed a lynching.

In this territory recently there have been confessions of murder and corresponding sentences. The papers are filled with stories of frauds practiced and of robberies done for gain. We read of the helplessness and weakness of officers when coming in contact with the populace. The great city of Chicago is in a whirl of fighting between officers and the lawless.

In our local federal court we have just passed out of an era of convictions of men who bribed other men and who broke the laws which forbade them to cater to the liquor appetites of other men.

Lawlessness means ruin to the republic.

Only the courts and court officers can safely administer and apply the law.

No man is a law unto himself.

Now suppose that all of the religious denominations of this country should appoint a day and time for the beginning of a "drive," not for the enforcement of the law, BUT FOR OBEDIENCE TO THE LAW.

Suppose that one day was set apart for a spiritual drive against lynching, because of the sin of lynching and also because of the sin of lawlessness which is in the act.

Suppose that another day was set aside for a united drive where every representative of a religion would thunder to his congregation that it is sinful to disobey the law against purchasing

ELECT REV. L. K. WILLIAMS HEAD OF BAPTIST CHURCHES

12-16-22
Chicago Defender

St. Louis, Mo., Dec. 15.—The Rev. Lacy Kirk Williams, pastor of Olivet Baptist church, Chicago, Ill., was elected to the presidency of the National Baptist convention last week.

Rev. Williams

He is to fill the vacancy made by the death of the late Dr. E. C. Morris of Helena, Ark.

The Rev. Williams is pastor of the largest church in the Baptist denomination, which comprises a membership of over 10,000, with four assistant pastors, and 22 social workers. He received the endorsement of the state conventions in Texas, Oklahoma, Michigan, Tennessee, California, Kansas, Nebraska, Indiana and Mississippi.

Asked would he give up his work as pastor of Olivet, the Rev. Williams said the officers of his church had agreed to lend him to the Baptist denomination for any service. He also declared he would retain all of the old officers that served under Dr. Morris. A reception will be given in his honor at Olivet Friday night.

Congregational General Convention

(Continued from page 1)

the same session is quite rare.

Third, the convention adopted a resolution recording its approval of the movement toward Organic Union Among the Leading Evangelical churches of the United States, as set forth in the plan of Union endorsed by the National Council of 1921 and expresses its willingness to commit to the National Council of 1923 the adjustment of any essential details which the future may require.' The plan of Organic Union, as has been said in other reports of the convention, is no hasty scheme. It originated with the Presbyterian General Assembly of 1918. It has been developed deliberately by a very representative group of leaders among whom the Congregational representatives were Dr. Calkins, Dr Herring and Professor Kilpatrick Walker. This proposed plan of Union definitely refrains from bringing abont

liquor from a bootlegger just as it is sinful for the bootlegger to sell it. The bootleggers might not be in the churches, but lots of the buyers might be there. If the buyers stop buying, the bootleggers cease to leg.

Then if another day was set aside where there would be an exhortation to obey the law forbidding usury and to obey the moral law against oppression of the poor and the ignorant by the great and by the intelligent, a great result might be accomplished.

The results of these drives might quicken the conscience of the citizen to a keener realization of the fact that if he does not do his duty towards his state and does not have a reverence for the law, he is failing in his duty to Him who is perfect in His lawfulness, in His justice and in His order.

The church can be a mighty power in upholding the law of the land, but the exercise of that power will be more effective if the churches emphasize the duty of **the individual to obey the law and to keep the Commandments.**

It has been our custom to urge on the judges and the officers to enforce the law, to hunt out the evil doer and to bring him into court.

The success of effort in this direction has not been marked.

Let's try going to the individual himself and **preaching to him obedience to the law.** Let's tell him to cast the devil out of his own heart before somebody catches him for harboring the devil.

A united drive of this sort would not only advance the cause of religion, but would also make easier the maintenance of social order, which is a vital necessity if this republic is to survive.

JONES SAYS NO LONDON MEETING WILL BE HELI

Evanston, Ill.—When asked by a Age representative concerning the proposed conference of Baptists and friends to be held in London, England, in June, at which a large delegation, led by President E. P. Jones, would be present from the National Baptist Convention, E. P. Jones declared that erroneous impressions had been made by the published statements. There will be no conference in June, and there are no plans formulated now for a conference at any other time.

The proposed conference was abondoned, according to a cablegram received by Dr. Jones from Rev. F. E. M. Hercules of London, but no information was available. One strong objection is found in the fact that during June America ministers are preparing for State and National Conventions and these important demands require their presence at home. Incidentally, Dr. Jones explained that a group of prominent Baptists had arranged for a European tour, to leave New York on November 28 on the S. S. Mauretania. The party plans visiting Liverpool, London, Paris, Naples, Alexandria, Cairo and Jerusalem, with at least ten days in Palestine and Galilee. The trip is to be made following the sessions of the Oklahoma, Texas and Arkansas Conventions, and it is estimated that the total cost will not be more than $875.

CONGREGATIONAL Journal GENERAL Savannah Ga. CONVENTION 11-30-22

Many Signs of Progress Are Shown

(By Frank K. Callen)

The annual convention of Congregational churches of Georgia held at the First Congregational church of this city last week, gave forth two special signs of an awakened, progressive, vital, aggressive church. First, the scribe made a departure from the usual custom, and furnished news of each day's proceedings through the columns of a daily paper. The Morning News was gracious to the body and gave all the space required. Second, the spritual life of the church has been so revived and in some places regenerated, that there seemed to be generally enthusiasm on the part of all churches to send delegates, to pay their full apportionment and to do anything necessary and within their power to help the spread of Christianity. This encouraging condition can be directly traced to the influence of Dr. Alfred Lawless, Jr., superintendent of southern church work and Rev. G. J. Thomas his assistant and field man. The word influence probably defines the effect because Congregational churches are sovereign, each unto itself and is not subject to any outside official direction; unless it so wills. These men then have succeeded as expert advisers in a most difficult task.

There were probably three actions of the convention of unusual interest to Congregationalists and the church going public. First, the adoption of a resolution to build a hall in Angola Africa, during the next year. This building will house the McDowells, who are in charge of this work, and serve as a community center in that far off land. At present Mr. McDowell is recuperating from a severe attack of fever; caused by moving into his mud house before it dried. This structure will be a Georgia Convention gift and is proposed as a memorial to our pioneers and fallen heroes. It is further proposed to call this the L. B. Maxwell hall. A man well remembered throughout the state and many parts of the nation. A scholar a devout churchman, an indefatigable worker, a lover of young men and a man whom many young men loved. The movement bids fair to become the most popular suggestion made in years.

Second, the installation of Rev. Arnold Erasmus Gregory as pastor of the First Congregational church of Savannah, delayed for more than a year and also the installation of Rev. Gregory as the new moderator of the Georgia Convention. Rev. C. Stephen Haynes has served the full length of time permitted by the constitution and therefore was not eligible for re-election. The ceremony of a man being installed as pastor of a church and moderator of the state convention at

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

Church – 1922. General.

STATISTICS OF RELIGIOUS BODIES, 1921.

CHURCHES, MINISTERS, AND MEMBERS, FEBRUARY 3, 1922.

Christian Advocate Nashville Tenn. 3/17/22

	Churches.	Ministers.	Members.	Total Amount Raised.
All denominations	233,104	200,090	46,059,500	$488,424,084
Adventists (5 bodies)	2,889	1,927	136,233	7,055,045
Baptist Bodies:				
Northern Baptist Convention	8,409	8,566	1,253,878	21,926,143
Southern Baptist Convention	27,444	15,551	3,199,005	34,881,032
National Baptist Convention (Col.)	21,113	19,423	3,116,325	3,500,000
Other Baptists (14 bodies)	4,908	4,877	266,042	491,359
Brethren: German Bapt. (Dunkers), 5 bodies	1,274	3,731	134,110	1,197,854
Christian Church (Am. Chr. Conv.)	1,094	987	97,084	197,723
Churches of God in N. A., Gen. Eldership	502	453	25,920	426,896
Congregational	5,959	5,665	819,225	21,233,412
Disciples of Christ	8,964	6,010	1,210,023	11,165,391
Eastern Orthodox Churches (7 bodies)	407	413	411,054	105,315
Evangelical Association	1,850	1,350	160,000	4,300,000
Evangelical Synod of North America	1,309	1,075	274,860	4,086,013
Friends (4 bodies)	1,020	1,348	117,239	1,493,853
Jewish congregations	3,000	810	400,000	4,788,228
Latter-Day Saints (2 bodies)	1,925	9,968	587,918	1,398,025
Lutheran Bodies:				
National Council (ass'n of 17 bodies)	11,037	6,832	1,651,609	23,048,701
Synod'l Conference (5 bodies)	4,018	3,009	812,436	10,712,409
Independent	13	12	2,600	9,600
Mennonites (16 bodies)	963	1,487	91,282	1,339,037
Methodists—White:				
Methodist Episcopal	26,713	18,643	3,938,655	85,934,000
Methodist Episcopal, South	17,251	7,842	2,346,067	33,859,832
Methodist Protestant	2,500	1,020	178,275	1,975,983
Other bodies (5)	2,242	2,254	87,186	2,209,970
Methodists—Colored:				
African Methodist Episcopal	6,900	6,550	551,766	3,425,000
African M. E. Zion	2,716	3,962	412,328	784,746
Colored Methodist Episcopal	2,621	3,402	245,749	1,736,692
Other bodies (6)	466	664	37,965	151,337
Moravian (3 bodies)	151	192	33,796	332,338
Presbyterian Bodies:				
Presbyterian, U. S. A	9,842	9,979	1,722,361	47,036,44[illegible]
Presbyterian, U. S	3,475	2,026	397,058	12,124,
Cumberland Presbyterian	1,312	749	63,924	...
United Presbyterian Church of N. A	937	962	160,528	6,537,[illegible]
Other bodies (5)	399	667	40,812	682,3
Protestant Episcopal	8,324	6,011	1,104,029	34,873,2[illegible]
Reformed Episcopal Church	79	75	13,022	460,28[illegible]
Reformed Bodies:				
Reformed Church in America	733	771	135,634	4,029,96[illegible]
Reformed Church in the United States	1,736	1,255	331,369	5,433,66[illegible]
Christian Reformed	247	196	43,902	119,122
Roman Catholic Church	16,580	21,643	17,885,646	75,368,294
Salvation Army	1,117	3,728	45,969	.....
Unitarians	406	505	103,936*	1,500,000
United Brethren (2 bodies)	3,815	2,950	383,329	6,089,326
United Evangelical Church	892	519	90,096	$ 1,946,458
Universalists	650	561	58,566	1,069,075
Miscellaneous	12,902	9,470	880,689	7,387,573
Total				96,338,096

*Constituency.

*A multiple of 2.8 on communicant figures.

†A multiple of 4 on reported membership, which as a rule is made up only of heads of families or pew holders.

SUNDAY SCHOOLS AND SUNDAY SCHOOL MEMBERS, FEBRUARY 22, 1922.

	Sunday Schools.	S.S. Members.
All denominations	199,154	23,944,438
Adventists (5 bodies)	3,296	125,465
Baptist Bodies:		
Northern Baptist Convention	7,162	984,011
Southern Baptist Convention	20,420	1,966,610
National Baptist Convention (Colored)	20,099	1,305,087
Other Baptists (14 bodies)	1,167	77,220
Brethren: German Baptist (Dunkers), 5 bodies	1,408	128,755
Christian Church (American Church Convention)	915	77,681
Churches of God in North America, general eldership	338	36,919
Congregational	6,000	743,632
Disciples of Christ	8,544	987,117
Eastern Orthodox Churches (7 bodies)	210	17,133
Evangelical Association	1,850	207,200
Evangelical Synod of North America	1,200	152,196
Friends (4 bodies)	768	68,182
Jewish congregations	780	74,022
Latter-Day Saints (2 bodies)	2,132	253,719
Lutheran Bodies:		
National Council (association of 17 bodies)	8,108	799,572
Synod'l Conference (5 bodies)	2,279	219,79[illegible]
Independent	2	605
Mennonites (16 bodies)	1,002	105,477
Methodists—White:		
Methodist Episcopal	26,368	4,178,472
Methodist Episcopal, South	16,205	1,881,715
Methodist Protestant	1,956	175,767
Other bodies (5)	2,009	131,461
Methodists—Colored:		
African Methodist Episcopal	6,250	278,313
African M. E. Zion	2,544	203,147
Colored Methodist Episcopal	2,543	186,770
Other bodies (6)	400	8,443
Moravian (3 bodies)	151	19,747
Presbyterian Bodies:		
Presbyterian, U. S. A	1,858	1,448,054
Presbyterian, U. S	3,316	370,840
Cumberland Presbyterian	400	15,000
United Presbyterian Church of North America	940	170,432
Other bodies (5)	425	33,253
Protestant Episcopal	6,000	493,212
Reformed Episcopal Church	79	9,005
Reformed Bodies:		
Reformed Church in America	772	134,795
Reformed Church in the United States	1,686	320,955
Christian Reformed	205	26,880
Roman Catholic Church	15,642	4,332,561
Salvation Army	877	62,064
Unitarians	346	20,760
United Brethren (2 bodies)	3,489	451,242
United Evangelical Church	927	143,491
Universalists	467	58,442
Miscellaneous	7,619	459,215

COMPARISON OF 1921 TOTALS WITH UNITED STATES RELIGIOUS CENSUS OF 1916.

	Churches.	Ministers.	Members.	Sunday Schools.	S. S. Members.	Am't. Raised.
1921	233,104	200,090	46,059,500	199,154	23,944,438	$488,424,084
1916	227,487	191,796	41,926,854	194,759	19,935,890	No figures
Gain	5,617	8,294	4,132,646	4,395	4,008,548	.....

COMPARISON OF 1921 TOTALS WITH UNITED STATES CENSUS OF 1916.

	Sunday Schools.	S. S. Members.
1921	199,154	23,944,438
1916	194,759	19,935,890
Gain	4,395	4,008,548

POPULATION OF THE UNITED STATES AS MEMBERS AND ADHERENTS OF SOME ORGANIZATION OF RELIGIOUS FAITH, 1921.

Protestant*	74,795,226
Roman Catholic	17,885,646
Jewish†	1,600,000
Eastern Orthodox	411,054
Latter-Day Saints*	1,646,170

CHURCH GAIN IN 1921 IS 761,727 MEMBERS

4,395 Churches Added Against a Loss of 1,030 Reported the Year Before.

New York Times 3/30/22

43,523,208 NOW AFFILIATED

Methodist Increase Was Almost

300,000, a Third Negroes.

Largest on Record.

A census of American churches shows that last year they increased their membership 761,727, bringing the total up to 43,523,206. This was disclosed yesterday by Dr. H. K. Carroll, who compiled a religious census several years ago for the Government. Dr. Carroll's 1921 survey among fifty denominations is to be officially reported in the Christian Herald tomorrow.

His figures indicated a yearly increase of 2 per cent. during the last ten years. Last year eighty-eight new churches were added, against a decrease of 1,030 in 1920. His table for the larger denominations follows:

Denominations.	Min'rs.	Chur'es.	Comm'c
Baptists, 14 bodies.	45,995	59,901	7,825,59
Catholic, Eastern orthodox, 8 bodies	459	491	6,645,441
Catholic, Roman, 3 bodies	22,009	16,811	15,342,171
Christian, American convention	881	1,094	97,084
Congregational churches	5,665	5,924	812,225
Disciples of Christ, 2 bodies	8,209	14,491	1,519,715
Evangleical, two bodies	1,588	2,448	213,665
Evangelical Synod.	1,136	1,525	274,860
Friends, 4 bodies..	1,346	1,914	117,391
Jewish Congregations	721	1,901	357,135
Latter-Day Saints, 2 bodies	8,138	1,721	587,701
Lutherans	9,996	15,948	2,429,561
Mennonites, 11 bodies	1,751	982	82,565
Method'ts, 15 bodies	42,955	65,253	8,009,666
Pentecostal Ch'ches, 4 bodies	1,673	1,785	61,973
P'sbyt'r'ns,9 bodies	14,275	15,818	2,318,342
Protestant Episcopal, 2 bodies	5,861	7,935	1,092,805
Reformed, 3 bodies	2,222	2,716	510,965
Salvation Army	3,128	1,117	108,633
Spiritualists	50	800	50,000
Unitarians	505	406	71,110
United Brethren, 2 bodies	2,147	3,776	376,182
Universalists	620	850	59,650

"The survey of the churches," said Dr. Carroll, "shows the tide still in flood. The disastrous ebb of 1919, overcome so handsomely in 1920, is well past and a moderate prosperity appears also in the returns of 1921.

"Most of the denominations share in the increase. The Methodist group appears to have grown to the remarkable extent of nearly 300,000. Nearly a third of this is credited to the Colored Methodist Episcopal Church, which has never heretofore reported so large a figure."

CONGREGATIONAL BODY TELLS OF NEW PROGR[ESS]

Optimistic Outlo[ok] Feature of Ninth Mee[ting] of Church Workers

Chicago Dispatch 9-16-22

By REV. HENRY H. PROCTOR

The Rev. Charles Wesley Burton and his people of the Lincoln Memorial Congregational church of Chicago proved the thoughtful and bountiful hosts of the ninth biennial gathering of the workers of the denomination in church and school August 23 to 27. Though the meeting was held a thousand miles from the seat of most of the institutions it represents, the attendance was the most widespread and representative of that of any of the previous gatherings, men from Los Angeles and New York, Tallahassee and Boston touching shoulders. For the first time fraternal greetings came from Congregationalists in Canada and South America.

The Church at Work

The theme of the gathering was "The Church at Work" and the keynote was "The Open Mind." This keynote was struck providentially in the first gathering of the body. The Rev. William H. Holloway called on one hour before the meeting to do this, in the absence of the appointed speaker, brought a message from the bedside of Dr. George W. Andrews, whom he had recently visited at Oberlin; this venerable pioneer of 91 sent a message in which he made an appeal for open-mindedness. This thrilled the whole convention and dominated it to its very close. It seemed willing to reject nothing because it was old nor to accept anything because it was new, but to seek whatever was true.

After a cordial welcome from representatives of Chicago, in which the mayor joined, the following topics were discussed: "Christian Education," "Challenge of the Ministry," "Interracial Co-operation," "Vitalizing Our State Agencies," "Church as a Social Center," "New Young People's Movement," "Movement of Episcopally Governed Churches Toward Democracy," and "Angola—Our African Mission Station," "The Church and the Labor Situation," and "The Minister's Pay."

In addition to these there were notable utterances by Secretary Charles E. Burton, who gave a masterly address on the sources of power; Dr. F. N. White, who gave first-hand information in regard to the Japanese question in its domestic and foreign aspects; Secretary Brownlee, who represented the A. M. A., and Bishop Sampson Brooks, who told of his work in Africa.

Ask Rural Help

The address of President Nathan B. Young was a stirring appeal to Congregationalists in behalf of the evangelization of the rural liver in the South; he deplored the fact that all efforts seemed bent toward the help of the city element, which was in the minority, while the great rural majority was left practically unnoticed. In his secretarial message the writer gave a historical resume of the convention, and made a plea for the revival of the official organ, new interest in our mission field, leadership in social service, the strengthening of our schools, and the expansion and enrichment of our seminary at Talladega, which, he held, should be the soul and center of all our work.

The auxiliaries of the convention held notable sessions. The Women's union, with Mrs. Clara Cater Pitts as president, had the largest attendance in its history. The chief concern of the union was the care of Mr. and Mrs. H. C. McDowel, recently joined by Mr. and Mrs. Coles, in Angola, Portuguese West Africa, the mission assigned by A. B. C. F. M. to the churches of the United States. Mrs. Wilcox, representing the A. M. A., proved invaluable as a helper in all the gatherings, and her utterances were well received. Mrs. Charlotte Hawkins Brown of Sedalia, N. C., founder of the girls' school there, made a notable address on the work of the A. M. A. toward the building up of Negro womanhood.

Young People's Hour

The young people's hour, under Prof. William H. Holloway of Talladega, proved one of the most valuable of all the sessions. After a statement of the problem by the leader, Dean Obrien, recently called to the presidency of Straight university, New Orleans, gave a history of young people's movements. Principal W. F. Harding, cousin to the president of the United States, head of the Emerson institute at Mobile, gave "A Vision of the Church With a Unified Program of Religious Education." Rev. L. C. Talmage of Chicago gave a summary and a prophecy.

The A. M. A. Alumni league, which seems to conserve the interest of the graduates of A. M. A. schools, with Rev. H. H. Dunn as secretary, held the attention of the delegates for an afternoon. Reports were made from many of the thirty-nine leagues organized by the secretary.

Interracial Move

Strong emphasis was placed on the movement for interracial co-operation, as being the most hopeful sign for the solution of the problem of the races. An entire evening was given to this subject. It is noteworthy that the leaders for the Colored race in this movement are Congregationally trained. Addresses were heard from Dr. G. E. Haynes, whose book is being widely read this season; Prof. Isaac Fisher of Fisk university, who told of experiences in interracial effort in the South; Prof. J. Q. Hodges of Columbia, S. C., and Mrs. Charles H. Brown, who is a member of interracial commission for women.

FIFTY YEARS' PROGRESS OF TEXAS BAPTISTS—1872-1922

Baptist Standard 1-16-22

THE following table was compiled from the American Baptist Year Book and the Southern Baptist Convention Annual, covering the years indicated, by E. P. Alldredge, D. D., Secretary of Survey, Statistics and Information, 161 Eighth Avenue, North, Nashville, Tennessee.

Items Considered.	White Colored Baptists 1872	White Baptists Alone 1922	50 Years Gains
Associations	37	158	121
Churches	895	3,385	2,490
Ministers	560	2,274	1,714
Members	48,786	401,122	352,336
Annual Baptisms	3,358	35,469	32,111
Sunday Schools	250	2,721	2,470
Enrolled in S. Schools	12,100	305,171	293,071
B. Y. P. U.'s	None	2,452	2,452
Members of B. Y. P. U.	None	60,820	60,820
W. M. U. Organizations	None	2,553	2,553
Contributions by W. M. U.	None	$906,381.68	$903,381.68
Total Gifts to all Missions	$24,212.10	$2,127,911.20	$2,103,699.10
Schools and Colleges	3	13	10
Instructors	20	326	306
Students in College, etc.	513	7,572	7,059
School Property & End't.	$126,000.00	$7,210,176.00	$1,084,176.00
Orphanages	None	1	1
Children cared for Annually	None	683	693
Orphanage Property	None	$1,050,000.00	$1,050,000.00
Hospitals	None	3	3
Patients cared for Annually	None	72,210	72,210
Hospital Property	None	$2,302,000.00	$2,302,000.00
Baptists in South	1,054,016	3,284,634	2,230.618
Baptists in America	1,632,917	8,115,445	6,482,528
Baptists in World	1,983,230	9,492,650	7,509,420

Note: 1. White and colored Baptists, combined number, not fewer than 650,000 in Texas at this time.

2. A number of Texas churches had ladies' aid societies in 1872, but few or none of them had missionary organizations for women.

3. Counting white and colored Baptists, as were counted in 1872, there are 6,157,000 in the South in 1922.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

Church—1922.

General.

Interesting Doings of National Baptist Convention

Louisville News

Louisville, Ky. 12-23-22

INTERESTING DOINGS OF THE NATIONAL BAPTIST CONVENTION.

(By the Associated Negro Press.)

St. Louis, Dec. 21.—Dr. L. K. Williams is the new president of the Baptists after a long to be remembered battle among the Baptist hosts.

This old town has been alive all week with the sessions of the National Baptist Convention and its auxiliaries; of all the large cities of the country there is perhaps none more hospitable or more suited to large Negro gatherings. Here one meets the warm hospitality of the South, the generous treatment of poisoned minded whites, who the North and the combined virtues of every cosmopolitan city. This is true regardless of the apparent hospitality of a few color-phobia through telephone calls, anonymous letters, and the like tried to create a condition that would prevent the meetings held in Kings Theater, on the fashionable Kings Hoghway, and just east of a fairly fashionable section; the attempt, however, was not condoned by the excellent white blood of the city which predomi nates, and to whose fairness is due much of the spirit of good will which pervades every community activity. St. Louis, was in fact not in sympathy with this minority or partially cultural St. Louis. The only disgraceful occurance in connection with the convention attributable to St. Louis was unpreventable, when some light fingered gentry relieved some of the visiting brothers of their valuables in the shape of change anl railroad tickets.

MANY NOTABLES PRESENT.

Like every other convention, the city was full of notables. Of the "Fourth Estate" J. Finley Wilson of Washington, President of the National Negro Press Association, Charles Stewart, of Chicago, familiar t o anti-world war and some other days as "J. O. Midnight," hobnobbed and met all old friends, to all of whom he is a familiar figure; then there was that old war horse, W. H. Steward, of Louisville, than whom there is no better paragrapher in the country; his contributions being familiar to readers of Associated Press Items, though they seldom bear his name, and the local coterie of whom there are more than passing prestige. It was noticeable that hundreds of ministers returned to join this convention.

LADIES AUXILIARY ACTIVE. ..

The twenty-second annual session of the Woman's Convention, auxiliary to to the National Baptist Convention, was held at the sme time at the First Baptist Church, of which the Rev. O. C. Maxwell is pastor. This department brought to the city many notsd women of the race. Miss Minnie Burroghs, of Washington, Mrs. S. Willie Lay, ton, of Pa., Mrs. E. E. Whitfield, of Texas, Mrs. Mattie D. Anderson, of Ohio, Mrs. Leslie Davis, of Ind., Mrs. Leota Caston, of Mo., and a host of others who gave the air about their sessions one of distinct intellectuality. These women are to the connection what they are to the household—the very life and foundation. of the organization They are so vital to it that it is doubtful that any real progressive work would be accomplished without them.

BAPTISTS HAVE BIG MEN.

The Baptists have no need of being ashamed of comparing their talent with any other organization. This body is full of big men, men of strong minds and full of achievements, a few of whom might be pointed out in the persons of Revs. L. K. Williams, of Chicago, W. H. Moses, W. D. Parks, P. James Bryant, J. W. Bailey, D. D., Superintendent of the Evangelistic Department, which last year added 26,000 converts to the church, Prof. R. B. Hudson, A. M., Secretary, and one of the busiest men of the entire group because of his indefatigable energies and the hundreds of duties demanding his attention and requiring immediate solution of their various complex problems on the spur of the moment. He is the right hand man of the President, now Dr. L. K. Williams, while in private life he pilots the destiny of the Selma High School at Selma, Ala., to which institution he has given wide publicity as taking high rank among the secondary educational institutions of the country.

ELECTION SPIRTED.

The election took place Thursday and ran well into the night because of its spirited contest. During this campaign the "St. Louis Argus," a hustling up-to-the minute paper got out an extra in which the chances of Dr. Norman were extolled, the article being written by J. Finley Wilson and signed by S. G. Lampkins. Dr. Norman was preceded to the city by several hours by the Capitol City delegation, headed by Dr. W. D. Javis, and much of their campaign work was conducted from a room in the Grand Central Hotel; the Chicago delegation was active in behalf of Dr. L. K. Williams, and perhaps as effective a campaign as could be conducted was by means of the beautiful souvenir entitled "Greetings of Olivet Baptist Church, Chicago, Ill.", in which all the various church activities were presented, indicating most forcibly the executive mind back of these activities, and drawing attention to the desirableness of such ability in the executive chair of the convention. As the fight progressed, the real strength of Dr. Williams was shown wh en all candidates did their utmost to cut down the chances of the winner. The fight opened with five candidates in the field, Dr. Bryant, Ga.; Dr. Norman, Washington; W. H. Mosely, N. Y.; Dr. Parks Pa.; and Dr. L. K. Williams of Chicago. The entire fild combined against Rev. Williams with the exception of Dr. Norman, who climbed into the band wagon. The contest soon dropped t towo candidates, with the final count giving Dr. Williams of Chicago, 810 votes to 749 for Parks. The election was then made unanimous. During the balloting the convention was not open to the general public. Other officers elected were: Dr. Taylor, La., Vice Pres. at large; Prof. R. B. Hudson, A. M. Secretary, succeeding himself to serve his fifteenth term; Dr. Stokes, Treas. to succeed himself and Dr. Graham of Pa., Chairman of the Foreign Mission Board.

THE NEW PRESIDENT.

Rev. Lacy Kirk Williams, D. D. was born in Eufaula. Alabama, and was taken early in life by his parents to Texas, where he completed the public schools and entered Hearne Acabemy at Hearne, Texas, where he prepared himself for college. He entered Bishop College, finished the Academy and then the Technological course. He afterwards received his A. A. from the Arkansas Baptist College, Little Rock, and this was followed after his sterling worth and ability had been recognized with a D. D. from Selma University. Dr. Williams has been very successful in his chosen profession, due for the most part to his walking closely with God and circumspectly with his fellow man. His many activities are too many, varied and valuable for racial uplift to be r ecounted in any ordinary newspaper article. He is a man who will give life and virility to the high office to which he has just been elected. The entire convention commented on the manly way in which he conducted his campaign.

Los Angeles was chosn as the next place for the annual meeting.

The convention wound up with a meeting at the Central Baptist Church with Dr. Bushnell of New York preaching the sermon. His was an able mesage. His word painting was of the highest order, mixing simile, metaphor, and hyperbole with the skill of a master platform orator and finished theologian.

CONGREGATIONAL CONFERENCE ENDS SESSIONS HERE

Savannah Journal

Savannah Journal

Distinguished Visitors Were Present

12-2-22

Was a History Maker.

The Conference of Congregational Churches which met in the city last week was a history maker for the church in the South. Delegates from all sections of the state were present and participated in the great meeting.

Aside from the regular delegates from the churches of the state, there were representatives from other states, men interested in the progress of the church and the race. Some of the visitors were of deeper interest than the mere conference delegates were: Dr. Lawless, field Supt. of the American Missionary Asso; Rev. G. J. Thomas, Assistant Superentendent Dr. Scudder of New York City; Dr. O'Brien of Straight University; Rev. Mounts of Ballard Normal, Macon, Ga.; Profs. Usher of Dorchester Academy and L. S. Clark of Knox Institute, Athens, Ga. These men took active parts in the work of the convention and added much to the great success it registered. Mrs. Lawless accompanied Dr. Lawless and her activity in the business of the convention was considered of great value. Mrs. Norris, the president of the Woman's Missionary Society was present and active.

Among the delegates present were many high prelates, men holding prominent charges in this and adjoining states. Dr. Ledbetter was he[re] from Charleston. He was an impor[tant] factor in shaping the affairs of th[e] conference. He is the general secr[e]tary and through him all importan[t] information having bearing upon the church work in the South must go, to the General Board. Rev. Foster was here from the church at Macon. He added quite a deal of interest to the convention as the result of his keen insight into the law governing matters of the church. His pungent responses upon matters of law provoked much debate at times and muhc good accrued. The dauntless and intrepid Dr. Brown of the First Church of Atlanta made things really lively. He did not let a single opportunity pass to boost the city of his choice nor the people he

represents. All eyes were on Dr. Brown, for it soon became known that he was the "watch dog" of the session and his words were words of wislom and righteousness—of progress and of power. Dr. Haines was the moderator and he handled the convencion with remarkable dexterity. He was impartial in his rulings and there was not a time when it seemeed that any of the brethren were chargrined at his decissions. Rev. McLain, Prof. Young and many other high churchmen were present and added a quota to the success of the big meeting.

Rev. A. E. Gregory, pastor of the First Congregational Church, had planned well for the meeting. On the closing day of the session a sight-seeing tour had been arranged for and all the delegates were driven about the city and its suburbs. This tour ended at historic Beach Institute where a sumptious feast had been spread by the ladies of the church. Good solid food was given the delegates plus such delicacies as would suit the most delicate epicure. There was no speech making at the dinner. It was decided that the delegates were all "too full for utterance" and they took a recess untiy the evening service.

At the evening service which was ordination service, Dr. Lawless preached a powerful sermon. Rev. Foster made the ordination prayer and Rev. Thomas read the scripture lesson. Then Rev. Gregory was called to the stand for a doctrinal expostulation. So masterful was his declaration of principle and belief that not a single question was asked him. His energy and elegance of expression were such as elicited the commendation of all present. The ordination passed over without a hitch.

The ministers of the conference filled the pulpits of the city the Sunday they spent in Savannah. Nothing but expressions of appreciation and high compliments of the doctrine proclaimed by them have been heard. Dr. Lawless was over at Beth-eden, the church of Dr. Clarke; Rev. Ledbetter was with Rev. J. Q. Adams at Mount Zion; Rev. Brown was with the splendid people of the Second Church; Rev. G. J. Thomas was at St. Phillip Monumental for the morning and evening services, the people there having requested it of Rev. Gregory. Rev. Foster held forth for the Congregational Church in the morning and for St. Phillip's, Charles and West Broad, at night. One of the ministers was over with Rev. Richie.

The speeches of Drs. Scudder and O'Brien were filled with miportant and unusual truths and were highly enjoyed by all who heard them. The effects of the conference will be felt for a long time in the community and for years to come, people will remember the men of which it was composed and the preachments they uttered. On Sunday morning, Rev. Lawless preached a splendid sermon at Saint Stephen's Episcopal Church of which Rev. J. S. Braithwaite is the pastor. That splendid congregation was charmed by his words and extended to him that courtesy which is characteristic of them.

BETHEL CHURCH BUYS NEW HOME ON GRAND BLVD.

Dr. C. M. Tanner, New Pastor, Closes Deal; Has Record as "Church Builder"

Bethel A. M. E. church, 30th and Dearborn streets, has purchased the mammoth five-story church and institution building at 42d street and Grand boulevard. This gives this historic congregation the largest and possibly the most valuable church property owned by the Race in the world. The building is fully equipped for devotion to social work and could not be duplicated for less than $400,000.

Dr. C. M. Tanner, the pastor, recently appointed here from Metropolitan church, Baltimore, Md., closed the deal Monday, exactly three months to the day after he was assigned as pastor of Bethel.

Has Gymnasium

In addition to the mammoth auditorium, easily seating 2,500 people, there is a large gymnasium, swimming pool, shower, banquet room, cafeteria, elevators and 150 rooms that may be rented for offices and for institutional work. This is to be the receiving station for the thousands of our people coming to Chicago. There will be a dispensary for the sick, night classes in business courses, English, theology, juvenile court, deaconess workers, branch public library, an employment office and labor exchange, National School of Music, orchestra, Boy and Girl Scouts, day nursery, athletic club and such like modern church, social and institutional activities.

The members of Bethel rallied to the call for funds as never before. In one week this congregation raised over $10,000 to make this purchase possible. Bishop A. J. Carey gave invaluable aid, as well as Bishop L. J. Coppin, who came from Philadelphia to inspect this splendid property.

Built Other Churches

Dr. Tanner came to this city after 30 years' experience in all parts of this country and in foreign lands. He is the youngest son of Bishop B. T. Tanner and a brother to H. O. Tanner, Race artist. His record shows that he built the Bethel hall, Atlanta, Ga., the great church in Pittsburgh, Pa., and cleared Metropolitan A. M. E. church, Washington, D. C., of a debt of $60,000.

On account of the splendid work he has done for the Race and church he is now prominently mentioned for the bishopric in his own denomination.

Prof. James A. Mundy is the leader of the famous Bethel choir and the trustees of the church are R. H. McGavock, Dr. A. J. Offord, Dr. W. M. Dillard, George Smith, M. B. Peck, Adam Horn, James Mundy, G. W. Davidson and James Reed.

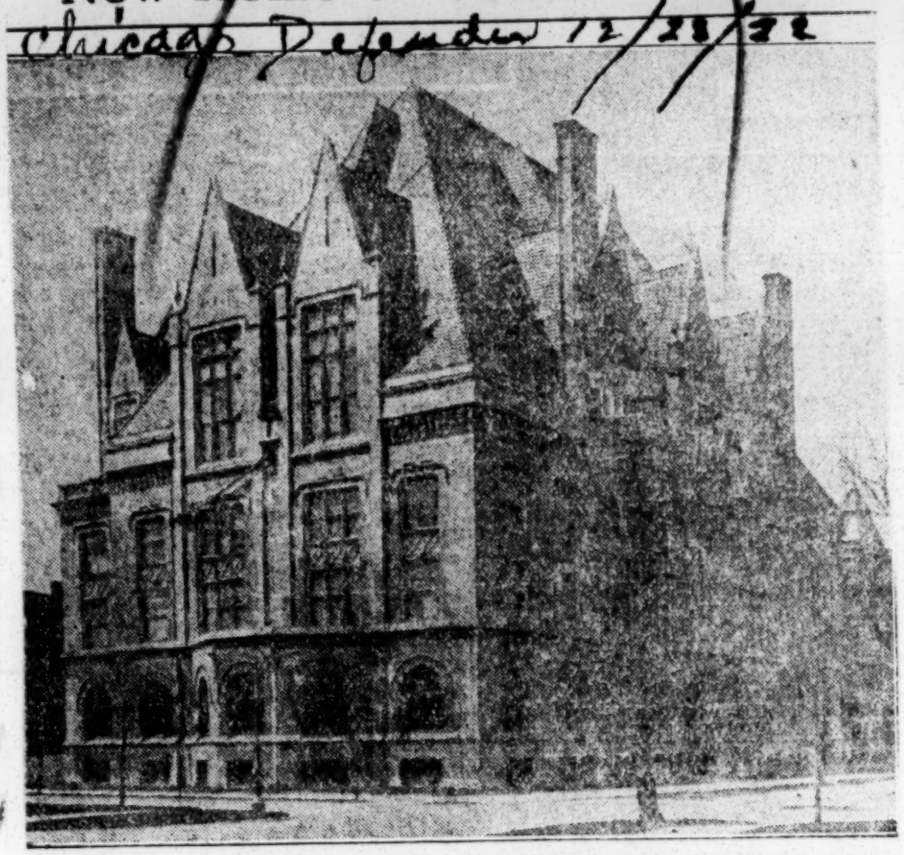
The deal was made through the real estate office of T. W. Champion & Co., 5103 State street.

Purchases Best Church Building Owned by Race

DR. C. M. TANNER

New Home of Bethel Church

Chicago Defender 12/28/22



The new Bethel A. M. E. church of this city. The contract closing the purchase was signed Monday, Dec. 18. It is said that the purchase could not be duplicated for $400,000. This magnificent building is located at 42d street and Grand boulevard. It contains auditorium, gymnasium, swimming pool, shower baths, banquet rooms ,elevators, cafeteria and 150 offices.

OFFICERS OF THE NATIONAL BAPTIST CONVENTION.

National Baptist Voice 12-16-22

President--------L. K. Williams, D. D., Chicago, Ill
Vice President at Large----W. M. Taylor, D. D. Baton Rouge, La.
Recording Secretary ----R. B. Hudson, Selma, Ala.
Treasurer ----A. J. Stokes, D. D., Montgomery, Ala.
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OUR BOARDS.

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Educational Board—S. N. Vass, D. D., Secretary Chicago, Ill
B. Y. P. U. Board—E. W. D. Isaac, D. D., Secretary Nashville, Tenn
Benefit Board—H. W. Holloway, Secretary, Helena, Ark.
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Woman's Auxiliary Board—Miss N. H. Burroughs, Secretary, Washington, D. C.
Evangelical Department—J. W. Bailey, D. D., Superintendent, Marshall, Texas.
Sunday-School and B. Y. P. U. Congress—D. W. Cannon, D. D., Pres., Atlanta, Ga. J. Francis Robinson, D. D., General Field Secretary, Cambridge, Mass.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

Church — 1922.

NEGRO MISSIONARIES AND THE CENTENNIAL

Long Record of Work Overseas and at Home

The Church at Work, N.Y.C.

There were but two congregations of colored Churchmen in 1821, when our Missionary Society was first constituted, and but one negro priest, in the entire country. There had been two colored priests up to this time, but one had departed this life, namely, Absalom Jones, the first black man ever ordained by the American Church. The two existing colored congregations at that time were St. Thomas', Philadelphia, and St. Philip's, New York, and the lone colored minister was Rev. Peter Williams, rector of St. Philip's, New York.

From that time until 1865 some seven or eight colored congregations came to birth, and about eighteen or twenty colored men were ordained to the ministry.

During the first decade of the Missionary Society the Bishop of Connecticut ordained at least three colored men, who went to Africa under the appointment of our Missionary Society in 1835, and as teachers initiated our African work at Mt. Vaughan, Liberia, with seven pupils. In 1838 another colored missionary, Rev. Mr. DeGrasse, of New York, went to the West Indies, where he labored and died. Later quite a number of colored clergymen reinforced the work in Africa.

Many Ordinations

Something over two hundred negro priests have been ordained to the ministry during the past century, and nearly three hundred colored congregations have been organized in this country.

Five negroes have been elevated to the Episcopate, three of them still living. Of those departed Bishop Holly was the first, and organized the work in the Republic of Haiti; while Bishop Ferguson, who for more than thirty years presided over the African Mission, was a direct product of the missionary operations of our Society; as well as the Rt. Rev. Dr. Gardiner, the present suffragan of Liberia. Through the same Society Archdeacon Russell has not only called into being the largest academic institution of the Church for negroes, but has completely revolutionized and ameliorated negro life in the entire section of the country where his school is located. During the same period it has come to pass that a black man, once a slave and illiterate, has, as a priest of the Church, for two successive General Conventions represented the Diocese of Texas in that body as one of its duly accredited deputies. The indirect influence of the Church upon the black race is beyond computation.—Rev. George F Bragg, Jr., D. D., in *The Southern Churchman.*

Episcopal.

Independent Episcopalians Give Reasons For Seceding

Prominent Member of New Race Church Explains Why Certain Negro Episcopalians Have Organized Separate Body With Own Bishop

New York Age — 6-19-22

(The following article has been prepared by one of the best informed leaders of the African Orthodox Church, of which the Rt. Rev. George Alexander McGuire is the founder and first bishop, and which is also known as the "Independent Episcopal Church." The Cathedral Chapel of the Good Shepherd, the episcopal residence is located at 224 West 135th street, New York City).

Independent Episcopalians.

The same conditions which operated in other white religious bodies to compel self-respecting Negroes to organize independent Methodist and Baptist churches controlled by themselves, have been operating in the Protestant Episcopal Church for many years. Unwilling to seperate themselves from their white brethren, Negro Episcopalians have, for over thirty years, been sending memorials and petitions to the General Convention asking, in view of the embarrassment and handicap which they experience in the performance of their work, that the Negro congregations be set up into jurisdictions, each with a racial bishop in full charge, while the white bishops continue their administration of the white congregations in their dioceses.

Given Two Suffragans.

The Epicopal Church refused to grant this request, but provided, within the last few years, two so-called "suffragan" bishops in the South who are under the direction of their white ecclesiastical superior officers. This arrangement, instead of alleviating the condition from which relief was sought, has only served to further aggravate it. The Negro Episcopalians asked for bread and received a stone, for fish and received a serpent. Hoping against hope they still cling to the Protestant Episcopal Church in the expectation that they will possibly win out in the end, and at some future time, Negro bishops will sit in the House of Bishops on parity with white bishops.

A few of these colored brethren have decided that they have waited long enough, and being absolutely convinced that the white Episcopal church will never grant what has been asked of it, are now organizing an Episcopal Church of their own. It is known officially as the "African Orthodox Church," but is commonly referred to as the Independent Episcopal Church. The worship is in every detail that of the Episcopal Church, and the prayer book and hymnal are the same.

The First Race Bishop.

The Right Rev. George Alexander McGuire is the first bishop and organizer. He was formerly an archdeacon in the Episcopal Church and organized many congregations in Arkansas, Ohio and Massachusetts. Sometime last year he was consecrated a bishop, his episcopal succession being derived from the Eastern Orthodox Church in direct line from St. Peter, first bishop of Antioch in Syria, and subsequently first bishop of Rome in Italy.

While this movement is only about a year old, there are at present congregations in New York, New Jersey, Connecticut, Massachusetts, Canada and Cuba. Besides the bishop there are eleven other clergymen.

The Second General Synod of this Independent Church will convene on Wednesday, September 6, at the Cathedral Chapel of the Good Shepherd in New York City, closing on Sunday, September 10.

Time for Independence.

Bishop McGuire, while indulging in no undue criticism of, nor antagonism to the Episcopal Church, in which he was born, and which he served for a quarter of a century, is of the firm belief that the time has come for Negro Episcopalians to "set up" for themselves. The Rev. George F. Bragg, D. D., the foremost leader among colored Episcopalians describes their situation accurately in the following paragraph taken from his paper, the *Church Advocate* for the present month, and does it so graphically that comment is unnecessary:

"Although we are in the Episcopal Church we are identified with every interest of the people of our group. Our accessions must come from members of the race connected with and a part of this racial life. At present we are a mere appendage, in the sight of our brethren, to the "white man's church." We are alienated from racial life. We have no leaders of our own who can share with the leaders of other racial groups in the concerns which are ours in common. The growth of the work must be from within. Homes for the aged and orphanage we need, as well as other agencies indispensably connected with our racial life. With all of the various racial institutions, literary and otherwise, in each province, we sustain vital interest. We need the racial leadership to touch these institutions, and, incidentally, make known the Episcopal Church. From most of the boards and agencies of our Church our people are practically excluded. We are not going to push into them. But we do need an Episcopal leader of our own group who can be to us every thing the white bishop is among the white people. We need such a leader to hold "conferences" and institute agencies which racial life demand; we need such to inform and inspire our own people, and also to touch large bodies of our group outside of the church that cannot be touched by any others. We need an Episcopal leader in every province who knows how to set himself to the task of leading our missionary congregatios into self-support and self-respect, and with this latter task alone Bishops Demby and Delaney have more than they can well accomplish."

[Bishops Demby and Delaney are the "suffragans" referred to in second paragraph of this article].

At half-past three o'clock Holy Communion was administered. Rev. A. E Hendricks officiated during this service. At eight o'clock the sermon was preached by Rev. D. R. Dinkins.

The sick: Rochelle Smith, Bellevue Hospital; Samuel Quar, Metropolitan Hospital; Isaac Haughton, 48 West 136th street; G. Booker, 100 West 139th street; Marietta Kirtley, 155 West 143d street; Cornelius Neals, Harlem Hospital; G. H. Humphrey, 856 Morris avenue.

Rt. Rev. George A. McGuire

First Bishop of the African Orthodox Church, composed of Independent Negro Episcopalians.

REEL 15

Bishops Vote to Omit the Word 'Obey'

NEW YORK HERALD
SEPTEMBER 13, 1922

But a Change in the Wedding Ceremony Cannot Possibly Be Made for Three Years.

PORTLAND, Ore., Sept. 12 (Associated Press).—The House of Bishops of the Protestant Episcopal Church late today voted in favor of taking the word "obey" from the marriage ceremony of that church.

The Bishops voted to refer the proposal to eliminate the phrase "with my wordly goods I thee endow" from the ceremony back to the commission which had submitted it.

The Bishops were generally in favor of the phrase, but objected to its wording, it was said.

The vote to eliminate the word "obey" was 36 to 27. If the House of Deputies concurs in the action the proposed change will be subject to approval at the general convention three years hence before becoming effective.

Special Dispatch to THE NEW YORK HERALD.

PORTLAND, Ore., Sept. 12.—Behind locked doors, with pages and even the secretary excluded, the Bishops of the Episcopal Church this afternoon discussed the controversy over the service of Bishop Paddock in the missionary diocese of eastern Oregon, leading up to his resignation early in the convention here.

Each time the resignation had come up efforts to discuss it in detail were hushed up. Finally a special committee was appointed to go into the matter.

This committee yesterday recommended acceptance of the resignation, whereupon Bishop F. F. Johnson of Missouri declared he would not vote upon the resolution until a full hearing had been held.

"I want to hear what the people of the eastern Oregon diocese have to say about Bishop Paddock and his work out there," he said.

The House of Bishops went into secret session and finally announced that no decision had been reached.

"It means that they are going to have a thorough airing of the whole eastern Oregon situation, the thing that the committee has been earnestly trying to avoid, hoping that the resignation would be accepted and the matter closed quietly," said the secretary.

Bishop Paddock is ill in New York with a nervous breakdown following his appearance before the council some months ago, when he gave an account of his stewardship in eastern Oregon and received a vote of confidence from the council.

His physicians sent a message to the House of Bishops that his return to eastern Oregon would mean "an invalid's" chair or worse. And on this basis the committee recommended the acceptance of the resignation. A faction in eastern Oregon has been vigorous in its objections to Bishop Paddock and his methods, and another faction, in the East, has insisted that the Bishop was being "persecuted."

At the afternoon session of the House of Deputies a resolution was adopted favoring legislation to introduce Bible study into the public schools.

James Freeman of Washington, D. C., introduced a resolution prepared by Canon W. H. Bliss of Seattle, which was adopted and which asks the Secretary of State to call an international conference for a world wide cooperation to stamp out the narcotic evil. A committee of three, representing bishops, clericals and laymen, will draft the memorial to the Secretary of State.

The fight to give a vote to Suffragan Bishops received what may be its death blow when the House of Bishops recalled this afternoon from the House of Deputies a request for joint conference on the question.

Unless Suffragan Bishops are given a vote, according to Bishop Brent of western New York, Bishop Lloyd of New York and numerous others, it will mean the utter breakdown of Episcopal work among the negroes and Indians, whose bishops have only suffragan ratings.

Judge G. F. Henry's resolution to refer the whole matter of Prayer Book revision to a committee was brought up in the House of Deputies this morning and voted down by a big majority, the chairman of the committee of dispatch ruling that the convention must go ahead on the revision as it has begun it.

This was the fourth time that efforts to delay or sidetrack consideration of the revision have been made in the convention and the announcement has been made by Bishop Johnson of Colorado and others opposed to revision that the fight will be renewed later in this convention or will be carried into the next triennial convention.

Bishop Paul Matthews of New Jersey expressed his opinion on the amount of time being spent on Prayer Book and constitutional revision when heattempted to present for consideration a memorial on the proposal of the Reformed Hungarian Church for admission into union with the Episcopal Church.

He asked that this be considered by the Bishops in council and was informed by the chairman of the committee on dispatch of business that it would have to go through committee reference and take its place on the calendar.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Church—1922.

NATIONAL CONVENTION OF CHRISTIAN CHURCHES OPENS

Rev. Preston Taylor Leaves To Preside Over Religious Workers Gathering At Indianapolis

Nashville Globe

Sunday School Have First Day
Woman's Convnetion Wednesday
General Sessions Thursday

8-25-22

Representatives of the National Convention of Christian Churches of America left the city Monday and Tuesday for Indianapolis, Ind., to participate in the 1922 session. Rev. Preston Taylor, pastor of the Lea Avenue Christian Church, is the president of this national organization, which has, in addition to the parent body, two auxiliaries; one is the Sunday School Convention, which sessions were held on Monday and Tuesday of this week, in which every interest pertaining to the Sunday schools of the Christian Churches were looked after, and in which the modern methods in the Sunday school work was thoroughly explained by experts. On Wednesday the National Women's Convention of the same organization known as the Christian Women's Board of Mission held forth day and night. More than eight hundred women from every section of the United States were announced to be present to participate in this gathering. On Thursday morning the National Convention proper opened. There was a wonderful scene enacted when Rev. Preston Taylor called the meeting to order. The Convention has for its secretary Mr. Wm. Martin of Kentucky. One of the biggest features of the week was the report of the emergency drive showing that more than $50-000.00 for educational and missionary work had been raised during the year, as the convention's entire theme for the past twelve months has been MISSIONS—home and abroad; EDUCATION—religious and spiritual.

Dr. Taylor sounded a key note it is declared, when he brought forth the growing demands of his denomination for more modern schools, better equipped institutions to serve the present day and generation. The Convention is operating schools at James, Texas, Martinville, Va., Lum, Ala., and Edwards, Miss. The funds raised in the emergency drive are to be divided among these four educational institutions. The Convention is to remain in session until Sunday.

THE NASHVILLE NATIONAL BAPTIST CONVENTION (UNINCORPORATED) CONE INTO HISTORY.

It was not as largely attended as usual, for a number of reasons, which are too well known to mention; except to say that it is indeed a great wonder that as many attended as did. Presider' E. P. Jones was re-elected. As Dr. John H. Frank says, "We told you so." He was elected by no hook or crook, he succeeded himself because the Convention wanted him; not because he is the only one, perhaps, that can fill the office, but because the Convention wants him, and they elected him and the good brethren that are aspiring for the chair, ought to be able to see the signs of the time.

National Baptist Review

It is to be regretted that Dr. Wood of Kentucky would not stand for re-election, he is too great a man to become peeved because things do not go as well as he would like to have them. We may say they are not the likings of any of us, but we must strive to make them so. Dr. Wood said in the course of his remarks, that "some say, they are with the Convention right, or wrong, but I am not that way, I am with nothing that I know is wrong." But he did not go far enough with the saying.

10/14/22

The saying that I am with it right or wrong, if it is right, that is the place for me to be, if it is wrong, I am with it to help make it right. Dr. Wood is too, because he did not sulk in the tents, but his interest appeared to before the welfare of the Convention. We admire the brethren too well to not be with them when possible for us to be. It is a source of inspiration as well as information, to be associated with them.

There is one thing sure among the many other things that we must all bear in mind, and that is this: Dr. R. H. Boyd is dead, but he yet speaketh. If we love him and the cause he lived and died for we will prove it by striving to carry out the plans of the denomination he left on record. Let us not have so much mourning, but more getting about and doing something. To me, it is disgusting to hear at least one and half million Baptists, or rather the leaders of that many Baptists "freting and fuming" over a debt of about thirty thousand ($30,000) dollars with, about three hundred thousand ($300,000) dollars worth of property behind it.

Christian

It was indeed both "foolish and funny," to hear how some of the brethren kicked when the president's recommendation was adopted that one per cent be paid by all ministers. That is to say when his salary amounts to $1,000 that he contribute $10.00. Some of them cried out, no, you can't vote on my money, taxation without representation." Isn't that ridiculous for a Baptist preacher who claims to represent the government of heaven? Suppose one of the members would say that after the church had voted for them to pay a certain sum? The Divine Program is One Tenth." This is what is incorporated in the Divine Plan." Let down your bucket where you are, brother, the water is fresh and good. Let it down on your congregation, don't wait to come to the Convention to do it.

Boost Plan To Worship With Whites

Chicago Defender

10/21/22

New York, N. Y., Oct. 27.—In line with the "Go-to-a-White-Church" campaign inaugurated by the Chicago Defender, the commission on the church and Race relations of the Federal Council of Churches has announced a plan to urge a "Race-Relations Sunday," to be held Feb. 11, 1923, to bring more closely to the attention of the churches of the nation their opportunity for promoting good will and inetrracial co-operation.

Dr. George E. Haynes, one of the secretaries of the commission, said in announcing the plan: "February 11 is the Sunday preceding Lincoln's birthday and it seems to the Federal council an appropriate time for the white churches and our churches to express the goodwill and fellowship that exists between them. We are making our plans to urge the white churches to invite delegations from our churches and our churches to invite delegations from the white churches. There is a fund of goodwill in the bosoms of both races if by such exchange of visitors and other contacts there can come an appreciation and understanding of one race of the other on which such goodwill may find wings of expression."

Not many obstacles are expected to be found in the way of the plan, except in the South. It is hardly felt that the white Christian of the South will welcome worshipers of another color to their services. On the other hand, it is known that there are many white southerners who make attendance at Race churches a practice for various reasons.

COLORED PRIESTS NEEDED

Colored

THE number of colored Catholics is slowly but surely increasing everywhere in this country. The following article appeared recently in the Denver Catholic Register:

10-7-1922 Colored Missions

"Perhaps if some of our Catholic societies took a little intelligent interest in the colored people it would be possible to work towards a colored parish or mission church here by means of conversions. There are now quite a few colored Catholics scattered throughout the city, although hardly enough to think yet of a special church. . . ."

The race consciousness that came as a result of the remarkable work of the Negro soldiers in the late war has given a new pride to the colored man, who now wishes a colored clergy.

"Father Keller, writing in 'The Colored Man's Friend,' speaks of the advisability of a Negro clergy. He calls attention to the popularity of Father Dorsey, one of the four colored priests in this country, and says that while the white priests working among the Negroes meet with very satisfactory results, the colored masses cannot be reached until there are Negro priests and the Catholic religion is no longer looked upon just as a white man's religion. The Catholic Church everywhere wants a native clergy."

Sacred Heart College, Greenville, Mississippi, a seminary to educate American Negro youths for the priesthood, opened its third school-year last month. Twenty-eight Negro youths are studying for the priesthood at this seminary. We feel confident that our readers will continue to give this worthy institution their moral and financial support.

How Colored Methodists Do.

Christian Index

11-3-22

The Philadelphia *Public Ledger* reports that an Annual Conference of the African American Methodist Episcopal Church was in session in that city last week and that one of the rules of the Conference was to fine clerical members of the Conference one dollar who were tardy at any of the sessions of the Conference. The report says that several were fined and paid their fines. Another rule of that Church, says the report, is that when a local preacher refuses to preach or to teach a Sun-

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

day school class, if asked to do so by his pastor, his license to preach shall be revoked. This is what the man on the street would call "making them come to taw." This may produce a smile. But it suggests what is regarded by many as being a grave fault of some ministers in our Church. We are thinking of the practice of "hanging around" during the sessions of an Annual Conference instead of attending faithfully the sessions of the Conference. At a recent Conference there were so many preachers guilty of this that the bishop in charge spoke out plainly on the subject. Members of an Annual Conference, he said, whether ministers or lay delegates, have no business anywhere else during the sessions of a Conference except in the Conference room. And the other rule would not be so much out of place with us. For some time we have had an editorial "in soak" on the local preacher. Is a preacher who does not preach a preacher? At the beginning of the new Conference year pastors would do well to look up the law on using local preachers. Why not use the local preachers more? A great many of them preach very little or not at all. It seems to us that both the man and the cause are done an injustice when a man is licensed to preach and his license renewed from year to year if the man does not preach. We repeat, Is he a preacher if he does not preach, even if we do call him a preacher? And what good comes from calling a man a preacher who does not preach? It is the pastor's duty to see that local preachers preach.

SUCCEEDS LAMENTED FATHER

10/13/22

H. M. Burns and H. A. Alfred Elected as Members of the Board

Pas. Bulletin Globe

Twenty Thousand Dollars Appropriated for Sunday School Missions for the Year 1923

Nashville Tenn

Rev. J. P. Robinson, D. D., of Little Rock, Ark., was elected Chairman of the National Baptist Publishing Board; Henry A. Boyd of this city was elected Secretary; while Rev. D. J. Hull. A. M., D. D., of Texas was re-elected Editorial Secretary; Dr. John H. Frank of Louisville, Ky., was re-elected Editor of the Union-Review; Rev. G. B. Taylor of this city was elected Vice Chairman and Rev. H. A. Alfred and H. M. Burns of this city were elected Board members at the meeting of the National Baptist Publishing Board held in this city Tuesday of this week.

In addition to these elections the Board outlined an extensive program appropriating in a budget Twenty-thousand dollars for Sunday school missions, to be used in the development of the Sunday school work. Resolutions were also adopted on the death of the late Dr. R. H. Boyd, the founder and secretary of the Board, who served continually up to the time of his death. The Board recessed one hour, giving it over to prayer out of respect for the distinguished late secretary.

The electing of Dr. Robinson as Chairman elevated him to a position of prominence, honoring him for conference elected according to the years of service, he being the oldest member of the Board now in point of service. Then the selection of Henry A. Boyd as Secretary to succeed his father, while not unexpected as the entire denomination, even at its National Convention here last September, expressed its desire that this be done, was regarded by the citizens here as quite a recognition and quite an honor bestowed upon the well known Sunday school worker. [illegible] position it marks another record of achievement for him, as he has succeeded his father as President of the oldest Negro Bank in Tennessee; he has succeeded him as director of the Sunday School Congress; succeeded him as President of the Nashville Globe Publishing Company; hence, this succession as Secretary of the Publishing Board makes, according to well informed Baptists, an unprecedented record in Baptist ranks. The National Baptist Publishing Board took further steps to enlarge the plant and to purchase additional machinery. The financial statement of the Board and the report made to the Board for the past year's work by the newly-elected Secretary, showed that an increase of more than Ten Thousand Dollars over the preceding year. The report also showed that the plant and the business of the plant was in a healthy condition and that the net gain in the circulation of periodicals, the receipts and the number of standard books published had been recorded. the appraised value of the plant, with the certified accountant's statement placed the value of the Institution at more than Five Hundred Thousand Dollars.

The new members of the Board have already been officially notified of their election. The Rev. H. M. Burns, the pastor of the Tabernacle Baptist Church, was elected to the place formerly held by Dr. C. H. Clark, who is now in Chicago, while the election of Dr. H. A. Alfred, the pastor of the Mt. Nebo Baptist Church fills the vacancy on the Board caused by the death of the late Dr. Boyd. In addition to the nine Board members the following is the personnel of the board of managers: J. P. Robinson, Little Rock, Ark., President of the Progressive Baptist State Convention of that state, L. L. Campbell, Austin, Texas, President of the Baptist General Convention of Texas; G. B. Taylor, pastor of the Second Baptist Church and Secretary of the Stone River Association, Nashville, Tenn., H. M. Burns, pastor of the Tabernacle Baptist Church of this city and Secretary of the Tennessee Baptist State Convention; H. A. Alfred, pastor of the Mt. Nebo Baptist Church of this city and member of the Executive Board of the Tennessee Baptist State Convention; J. C. Fields, pastor of the Pleasant Green Baptist Church of this city, president of the Sunday School Convention of Tennessee; J. A. Brown, pastor of the Mt. Zion Baptist Church of this city; Henry A. Boyd, Secretary of the Sunday School Congress; J. L. Harding, President of Tennessee Baptist State Convention, pastor of N. Third Avenue Baptist Church. In addition to these nine active Baptist divines who have charge of the management of the Board, the Convention selected the General Board at its last session here consisting of one member from each State Convention affiliating with the National Baptist Convention (unincorporated.)

This past annual session of the Board was marked by the dispatch with which the business was transacted, and each member expressed himself as highly pleased with the wonderful results shown in the large amount of circulation of literature with the thousands of Sunday schools being supplied each quarter with denominational helps.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

Church—1922.

NEGROES OF THE SOUTH BECOMING ROMANISTS

Nashville Sun. & Globe

Dr. R. P. Mahon, Professor of Modern Languages and Missions, Baptist Bible Institute, New Orleans, La. 4/14/22

Some years ago, it was noised abroad that our Roman Catholic friends were to make an earnest effort to break the "solid Black South," but our folks only smiled. They cast a pitying glance toward the man with his collar running all the way round, and went on their way, leaving the colored brother to himself.

But a report just issued by the Catholic Board of Missions among the colored people, may cause some of our too-complacent brethren to sit up and give the matter at least a passing thought. The report says:

"During the last ten years, sixty new parishes have been organized. One hundred and eighty-seven priests are carrying on mission work, and all but fifteen are self-supporting. Ten years ago, practically no money was spent for the support of these missions; now nearly $100,000 a year is contributed. Two hundred and seventy-five 'Sisters' of the colored race labor among the Negroes and nearly 600 white 'Sisters.'"

"The 1,200,00 Negroes of Georgia, eleven years ago, could not find 100 Catholics among them. Today, 1,200 of their children are studying the Catechism like ours in eight Catholic schools. Each of these little ones is a missionary, carrying God's truth to the cabins of their parents and neighbors. "Ten years ago, the great State of Louisiana had one struggling parish for 800,000 Negroes. Today the diocese of Alexandria, has three parishes or missions; Lafayette four and the arch-diocese of New Orleans six, and one new one started last September. It is the Catholic awakening that is doing all this, all of us working together."

Ten years ago, Mobile had one parish for its Negroes, and could count no more than eighty members, with one school of seventeen children, taught by a layman. Today the same city has three parishes; the oldest with 800 Catholics and a Sisters' School; the second of 600 Catholics and a Sisters' School; the third of 100 Catholics with one lay school, and last year the good 'Sisters' opened a new school in a fourth quarter of the city to be the nucleus of a new parish next year. All converts! No immigration! They are seeking the light.

"Eleven years ago, there was in the State of Mississippi, one colored parish and a little mission one year old. Today, the Josephite Fathers have four parishes with school in the southern part of the State, and the "Fathers of the Divine Word' have four in the northern part. Besides each of these is a center from which several respective mission activities are carried on in surrounding towns and villages, with a view to future parishes, when we can help them."

"The great and oldest arch-diocese of Baltimore has six self-supporting colored parishes, but his Eminence, Cardinal Gibbons, wished two more in Washington City before the end of the present year. The work grows apace."

Now keep in mind that this is the accomplishment of about ten years. If Southern Baptists had made the same progress in any mission field in the same period of time, had sent out as many workers, organized as many schools, reported as many converts, we would have heralded it as a modern miracle. And yet, right where Baptists are the most numerous and most progressive and right where we had thought our line was impregnable, Rome has quietly organized her forces and launched a most successful campaign; and if they make the same progress during the next decade, proportionately, our people will be startled into action.

It will be a sad day for the South when even a large minority of the Negroes turn Romanists and the responsibility for this will e laibd at the door of white Baptists.

It is hard for us to learn that Rome is not a decadent institution and that he greatest propagandists in all the hisory of the world have been Roman Catholics. From the days of Loyola the Jesuit has been a mighty power in all the earth and whoever thinks he is a fool has another "think" coming.

The Negro must have a leader, he must have some one to inspire him with awe and respect and it is the opinion of this writer that omanism is going to appeal mightily to the young Negroes, when a goodly number of Negro priests shall have been educated and sent out to win them Their women will be organized into 'Orders' and the men will be made Knights of Columbus. Then, the fact that in the South the Negroes worship in the white Catholic churches and are buried from the white churches and married by the white priest will in many instances become a mighty appeal to young Negroes.

Another thing that is doubtless urging on this work of Rome among Southern blacks is the possibility of the Negro becoming, at no distant day a power in politics. When Rome moves, she means business and she drives to a definite goal. If we are wise, we shall no longer delay the performance of our duty to the Negro in the South in a worth while effort to hold these ten or eleven million blacks to the faith of the gospel.—Western Recorder.

Catholic

SEPARATE REPORT FOR COLORED PARISHES

Afro. American

Usual Annual Report Will Not Be Made With Whites This Year

Baltimore Md 8-11-22

For the first time in the history of the Archdiocese of Baltimore, which includes the counties and the District of Columbia, a separate report for colored parishes and institutions has been asked for.

Hitherto the colored parishes made their reports in February, along with the white ones. The colored parishes will have to file their reports by next Tuesday, or else lose their donations from the Board of Indian and Negro Missions.

The information called for includes number of members, schools, order to which those connected belong, amount of donations and annual appropriation received from the Board of Indian and Negro Missions.

The reports are to be sent to Archbishop Curley.

NATIONAL CATHOLIC ASSO. IN CONFERENCE

Baltimore Md Afro American

Mr. Charles F. Woodland, local president of the National Association for the Advancement of Catholicity among the colored people, called a conference of this organization last Sunday afternoon at the Royal Palace Hotel. 8-27-22

Dr. Thomas Turner, of Washington, D. C., was in attendance and gave a very interesting review of the activities of this organization, extending over a period of five years, and its endeavor to arouse sentiment favorable to the training of colored Catholic priests and the inauguration of an educational system for colored Catholic schools.

C. Marcellus Dorsey, local secretary, created quite a stir among the assembled visitors, when he directed attention to a recent publication in the Baltimore Afro-American "That it was fifteen years since the ordination of the late lamented Rev. Father John J. Plantevigne."

Mr. Dorsey stated that from the present outlook, it will be ten years before another colored priest will be ordained. A very elaborate dinner was served. Among those in attendance were: Messrs. Joseph Jenifer, Chas. F. Woodland, Isaiah Taylor, Royal G. Addison, Albert Chesley, A. E. Matthews, Thomas A. Johnson and Mr. James Taylor.

NO SEGREGATION

SAYS BISHOP OF CATHOLIC CHURCH

Chicago Defender 12/30/22

Lay Cornerstone for Separate Edifice in Cleveland, Ohio; Structure to Cost $25,000

Cleveland, Dec. 29.—The cornerstone of the first Catholic church devoted exclusively to the Race in the city of Cleveland has been laid by Bishop Joseph Schrembs. It will seat 500.

The parish will be under the title of Our Lady of the Blessed Sacrament.

The building, which will cost approximately $25,000, is the gift of two sisters of the city who wish to remain anonymous.

Pending completion of the new edifice early next year the congregation is holding services in the chapel of the Franciscan monastery.

Three sisters of the community of the Blessed Sacrament aided Rev. Thomas E. McKenney in his work. The sisters have been engaged in welfare work since their arrival several months ago, and upon the completion of the church adjoining rooms will be arranged for a parochial school.

The ceremony of laying the cornerstone was attended by several thousand persons, the greater number being representatives of the other parishes of the city.

In an address Bishop Schrembs said that he thanked God for the occasion, and said that he hoped the congregation would soon assemble in the completed edifice for divine worship. The bishop told the people that he wanted them to spread the knowledge of the Catholic faith among their brothers and sisters.

"In the eyes of God and of the church," the bishop said, "there is no distinction of race. He is our Father, and we are His children."

The bishop also eulogized Mother Katherine Drexel, founder and superior of the Sisters of the Blessed Sacrament. He said that as the daughter of a man of wealth and a descendant of one of the most distinguished families in the United States she thrust aside social vanities and chose to give her life and fortune to the uplift of a people in need.

The bishop praised Father McKenney for taking up the work. He said that when he contemplated founding the parish Father McKenney told him that he would gladly take the post and consider it a privilege to be allowed to work among the Colored people of this city.

In establishing the separate church for the people, the bishop said, there is not the slightest idea in the mind of the church to segregate them. He said that there are many churches among the non-Catholic denominations exclusively for the Race, and it is because they feel more at home in their own parish church that the new church was established.

THE CONVERSION OF THE NEGRO

BOSTON MASS PILOT SEPTEMBER 16, 1922

During the past week the Church celebrated the Feast of a man who devoted himself by solemn vow to be "forever the slave of the Negroes." St. Peter Claver spent forty years of a self-denying life in laboring among the poor slaves of Cartagena and South America. Since his day the Church has exerted her best efforts to continue this noble apostolate whereby numberless souls may be saved from intellectual and moral degradation and be made children of God and rightful heirs of Heaven.

The recent death at Rome of the Countess Ledochowski recalls a valiant woman of our own day who had consecrated her life to the noble cause espoused by Peter Claver away back in the latter part of the sixteenth century. Forsaking the court where she was a general favorite, this noble woman associated with others, spent the remaining years of her noble life in the evangelization of the negro race.

St. Peter Claver was born in 1581 in Catalonia. Entering the Society of Jesus, he was sent in his early religious life to the American missions. In addition to the vows which he took in the Society he added one "to devote himself forever to the cause of the negro race."

How faithful this noble man remained to the task he had taken upon himself, the pages of Church history reveal. When the great slave ships came into port, laden with their human freight, huddled together like animals, thousands of living human creatures in comparatively little better plight than cattle,—they were met by one who descended bravely into their miserable dungeons, welcomed, served, comforted them. Nothing daunted by the sight of their abject misery, this heroic apostle tended the chosen souls of his heart by day and night, and when he had somewhat alleviated their bodily miseries, spoke in winning tones to them of the things of God.

This generous nobleman had no helper in his arduous and stupendous task of charity. Alone he labored until death struck out his tremendous vow and his work was done.

Paving the way for others to follow in his footsteps, he passed on to the high place which is his today, a

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solemn commemoration on September 9 of every year in the Holy Sacrifice of the Mass.

In the fields of the foreign missions, in the Southland of our own beloved country, there are many Clavers today,—hidden unheralded, with no trumpet to blazon their deeds of sweet mercy and no loved ones to rally about them when the dark hour of old age or death comes. They are the heroes of the Church whose deeds are recorded in the Great Book of Life. They are the worthy imitators of St. Peter Claver, who so far as possible carry on the great work to which he vowed his life.

Truly it is to the glory of the Catholic Church that in every age she can show such illustrious examples of heroic self denial and sacrifice. Bloodless martyrs by the thousands, their saintly lives and unselfish endeavors are the fruitful seed of many conversions and the incentive to others to carry on the great work when they shall have laid it down.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

Church—1922. Baptist.

COLORED BAPTISTS TO HOLD WORLD CONFERENCE

(Associated Negro Press)

London, England, May— At the time of the general convocation of Baptists of the world here during July and August, there will be held a world conference of Colored Baptists. The purposes are:

1. To enable Colored Baptists of the world to discuss a constructive programme for more extensive Missiona work in Africa, South Americ and the Isles of the Sea.

2. To consider the establishment in Africa and elsewhere of Industrial schools after the model of Hampton and Tuskegee.

3. To obtain permission for Colored American Missionaries to preach the gospel in Africa without restrictions.

4. To enable Colored Baptist to know one another.

The National Baptist Convention, (unincorporated) Dr. E. P. Jones, president at its annual meeting in New Orleans last September appointed one hundred messengers to attend the conferences in England and Paris. The Woman's Auxiliary to the Convention appointed the President, Mrs. Ashburn and Correspondent Secretary, Mrs. M. A. B. Fuller, to be messengers also. The incorporated convention did not take any action as a body, but Rev. Hercules reports that Dr. Morris is not opposed to the monument and a number of their men are expected to go.

Dr. F. E. Hercules is President. The Vice-President so far include the Rev Drs. A. L. Bonne, J. H. Winn and M. K. Curry of Fort Worth, Texas; J. T. Brown of Memphis; C. H. Clark of Chicago; M. W. D. Morman of Washington, D. C.; L. L. Campbell of Austin, Texas; John H. Frank, V. W. McLawler and C. H. Parrish of Louisville, Kentucky; M. A. Taller of Homestead, Pa.; E. Arlington Wilson and C. C. Harper of Dallas, Texas; J. K. Parker of St. Louis, M. A. N. Shaw of Boston, Massachusetts.

The Secretaries include Drs. V. S. Cooper of Pensacola, Fla.; W. G. Upshaw and J. W. Carter of Texas; J. Francis Wilson and Miss Alberta E. Barry of Kentucy.

NAT'L BAPT. CONV'N MEETING CALLED OFF

New York Age

(Special to The New York Age).

Selma, Ala.—R. B. Hudson, secretary, issued an announcement on August 29, that by order of the executive board, the National Baptist Convention, representing a constituency of more than 3,000,000 Negroes, scheduled to meet in Los Angeles, Calif., September 6-11, has been indefinitely postponed. E. C. Morris is president of this body.

At a committee meeting of the executive board held in Memphis, Tenn., August 25, it was unanimously decided to postpone said meeting because of railroad strikes and other hazardous conditions. Baptists and friends throughout the country are asked to note this and be governed accordingly.

INDIANAPOLIS IND NEWS
AUGUST 24, 1922

REPORTS ARE READ AT COLORED CONVENTION

First Session of the Ministerial Department Is Held.

SMITH TELLS OF TEXAS

The first session of the ministerial department of the Missionary Convention of Colored Disciples at the Second Christian church was devoted to hearing reports of the regional secretaries, the state evangelists and the heads of the four schools supported by the United Missionary Societies. The Rev. I. C. Franklin, regional evangelist reported that there were sixty-five churches in the four states included in his field, Georgia, Florida, Alabama and South Carolina, with a total membership of 3,782.

The Rev. Harry Smith, of Texas, made an interesting report of his work in that state. He said that the greatest need in Texas was an enlightened ministry. J. N. Ervan, a graduate of Columbia University, reported on Jarvis Institute at Hawkins, Tex., one of the four schools supported in part by the United Missolonary Society of the Christian church.

Interesting Report.

An interesting report was made by J. B. Lehman, of Edwards, Miss., superintendent of negro work. Mr. Lehman's report showed that $279,157.85 has been spent on negro work, including schools, churches and social settlements, during the last year. "Unless the negro can help the south to develop its latent industries," Mr. Lehman said, "and restore its worn-out farms, he must soon move to other parts." A round-table discussion on "Problems Confronting the Negro" took place in the afternoon, the subtopics being "Pastoral Supply," "Lay Leadership," "Financing Our National Work," "Missionary Cooperation," and the "Church Paper." The speakers were Mr. Ervan, K. R. Brown and the Rev. Mr. Smith.

The president's address will be made this evening, and a sermon will be preached. The reception by the members of the church for the delegates and visitors will follow.

Women's Missionary Society Topic.

At the afternoon session yesterday Mrs. Affra B. Anderson, of the headquarters in St. Louis, conducted a symposium on "The Women's Missionary Society," the speakers being Mrs. M. J. Brown, Mrs. L. E. Mayberry, Mrs. W. A. Alphin, Mrs. Hattie Mallory and Mrs. Nola King, and F. E. Smith, of St. Louis, secretary of ministerial relief. At the evening session the Rev. O. J. Granger spoke on "The Mission Work in India."

Forty-third Meeting Passes Into History—Curtain Fell on Baptist Body Last Monday

Nashville Globe

Fort Worth, Texas will entertain the next session of the National Baptist Convention in 1923. This Texas city won the Convention with but little opposition put forth by the East and the North. After the vote was taken the selection of Fort Worth was made unanimous. This one of the last acts of the 1922 session was passed just before the curtain closed on what was regarded as the most important session of the Baptists of the United States. During the five days that they were in the city, legislation and work effecting the foreign mission fields, the home mission field, the educational life and the publishing interests were enacted and suggested, that is, calculated to bring up to a higher standard the results of denominational activities. The full program as outlined by the Executive Committee and which was adopted by the Convention was carried out without a single exception. The biggest financial result of the Convention was directed to the channel of education and foreign mission. The National Baptist Theological Seminary located here, which has been operating for the past three years under the auspices of the Convention, received the major portion of the funds derived by contributions from state delegations, while the Foreign Mission Board took charge of all the Sunday afternoon rally and the designated money brought for this purpose. All the Boards of the Convention through their secretaries, made their annual reports, showing that each one had passed a successful year and each showing a gain in their operations. The National Baptist Publishing Board showed the largest gain of any of the Boards under the Convention, their gross operations for the year passing way over the two hundred thousand mark.

All of the old officers of the Convention were re-nominated and all held over except the Vice President at large, he declining in favor of another candidate, but the committee on nomination presented the entire list of former officers. The chairman and secretaries of the Boards were re-named at the Board meeting held on Saturday and Monday. All the sessions except the one on Friday at the Theological Seminary, and the exercises on Saturday at Greenwood Park, were held in the Ryman Auditorium. While the delegation was not as large as was exepected, due to the strike conditions, the secretary's enrollment showed that more than twelve hundred from Maine to California were in attendance.

While the parent body was in session at the Ryman Auditorium the women with their National organization were holding forth at the second Baptist Church, pastored by Rev. G. B. Taylor. They too, reported a successful session. Mrs. Ashburn of Chicago, Ill., was re-elected president, Mrs. Fulier of Austin, Texas, was re-elected corresponding secretary and Mrs. Heywood of Illinois was re-elected as recording secretary. More than four hundred women were here attending this auxiliary of the parent body. They held two daily sessions and one at night, bringing their meeting to a close on Sunday night. Throughout the week able addresses and sermons were preached by visiting ministers, showing to the citizens of Nashville the caliber of representatives that go to make up that part of the Baptist family that was here during the past wee

Houston Post 10/15/22

Negro Baptists Open Convention Here Soon

The Negro Baptist convention, composed of 38 district associations will open at Emancipation park here Wednesday with approximately 2000 delegates present, it was announced Saturday. Houston, Texas,

The Women's auxiliary convention will be held in St. John Baptist church on Dowling street, under the leadership of "Mother" Prince. Among the visitors from other cities, who will attend the general convention are: Rev. Edward P. Jones, president of the unincorporated national convention; Rev. Henry Allen Boyd, secretary of the national Baptist Publishing board of Nashville; Rev. David E. Over, Denver; Rev. E. W. White, pastor Tulane Baptist church, New Orleans; and Rev. S. S. Jones, president of the Oklahoma Baptist convention.

A chorus of 150 voices will give a musical program each night. On Tuesday it will give a program entitled: "An Evening With Negro Composers," consisting of musical numbers showing the development of negro music from the folk lore song to the art song.

Chicago Defender

HEADS WHITE BAPTISTS

Boston, Mass., Oct. 13.—The Boston North Baptist association, comprising the largest and wealthiest churches of white Baptists in Boston and suburban towns, at its 74th annual session Oct. 3 elected the Rev. E. E. Thompson moderator. He is the pastor of a Race Baptist church in Cambridge and formerly worked in Ohio. 10/14/22

THE INJUNCTION BINDING THE TRUSTEES AND BISHOP IS PERMANENT.

Birmingham

Last month a conference of fifteen prominent ministers was called to meet in Birmingham for the express purpose of striking a note of harmony and releasing those enjoined by the injunction which divides the interest of the two schools—Payne University, at Selma and Bethel College near Montgomery. It will be seen in the future that all parties were protected in this and the injunction will serve a better purpose in sobering factional interests and personal ambition than any other one agency yet tried. Mr. Carroll was very sensible and far-sighted when he refused to submit to a nullification of such an important order as enjoined what is styled as those who would destroy the usefulness of Payne University. 10-7-22

Like so many other attempts on the part of our people, we start

without a program, never count the cost, move in passion and without consideration and in our moment of consideration we have about spent all of our money, time and energy and most of us are impatient and discouraged with our own acts. This seems to be the situation in the controversy with certain leaders of Payne University and Bethel College.

Some how we are not careful to remember that while Montgomery is an old aristocratic city and has some of the best Negro people and white people of the country as citizens. it is to be remembered alsc that the city has a history that should be repulsive to every Negro person. Some of the things that have happened in Montgomery might happen in Birmingham or any other city, they haven't happened yet. How could a board of sainted ministers maintain a school in or about Montgomery in the face of such violence and disregard for law and humanity as was practiced there in the last few days. The Negroes would do well if they would pull up lock, stock and barrel, sacrfice every dollar they have paid and tell the authorities that Negro institutions cannot survive in the midst of mobs and those without regard to law and order. Certainly he authorities worked diligently and saved one of the old customary lynchings so prevalent in our southern states. Every district should revolt afainst this thing; every Presiding Elder should put his stamp of disapproval; every preacher should preach against it and he should as well condemn the acts of Terrell, if Terrell is guilty as charged, and do his bit in supporting the law of the State.

SOME RELIGIOUS PEOPLE!

Houston Post-Dispatch
9-21-22

We passed several churches of our race last Tuesday night and at each one some kind of weekly service was in progress, which reminds us that we are awfully and powerfully strong on a form of religious worship, but pretty weak and not exactly there when it comes to Christianity.

There is a vast difference between religion and Christianity; even the pagan peoples maintaining some form of religious worship.

Religion is largely and chiefly form and outside show to the world, something like the Pharisee who prayed his prayer aloud to be heard of men.

But Christianity is best expressed and demonstrated in the daily deportment and conduct of its professed adherents and exponents, for the Holy Writ declares that "By their fruits ye shall know them."

When we learn, as a race, that Christianity is lived and not merely talked, we shall be far advanced on our pilgrimage to a better land and brighter day.

For a people who spend as much time in various church services as we do, and then when one sees how we are obsessed with envy, malice, jealousy, strife, bickering and a thousand and one other glaring and retarding faults, he is forced to question or doubt the genuineness and sincerity of our much professed and wildly proclaimed religion.

Some of our people will go to church on Sunday and shout all over the house of worship, apparently filled with the Holy Ghost, and then raise unadulterated hades the other six days in the week.

Too many of our people think that Christianity is simply a Sunday garment, to be worn and displayed on Sunday and left in the wardrobe or some other resting place throughout the remainder of the week.

Our religion is mostly lip and a man's or woman's goodness is often rated by the amount of racket he ir she is able to make at the Sunday services.

In other words, we are given too much to chasing the shadow and neglecting, slighting or missing the substance.

The Scriptures lay down this box barrage on hypocrites: "If a man says he loves God whom he hath not seen and hates his brother whom he hath seen, he is a liar and the truth is not in him."

Mind you, these are not our words, so if these few lines do not find you quite so well, please don't throw any rocks at your humble servant.

But it does seem that our religious machine is missing on several cylinders and the old engine does not seem to be hitting just as it ought to.

The basis of Christianity is love, for God is love and no person is a true and exemplary follower of the Lowly Nazarene who harbors hatred and prejudice in his bosom against his neighbor, either with or without cause.

Too many of our churches are simply employed as a means to an end, people joining this or that church for business reasons or other selfish motives.

Where men and women put into daily practice the teachings and preachments of Jesus Christ, there is harmony, concord, good will, amity, brotherly love and complete accord, all dwelling together in the bonds of unity and fellowship.

Perhaps if we had fewer church houses and more divinely inspired and consecrated ministers, instead of a little shack on every corner and a multitude of self-appointed and self-called ministerial misfits, we could make much progress from a religious viewpoint; but ignorance dominates entirely too many of our pulpits for the best interests of the Master's cause and the proper enlightenment of the constituents.

Verily, we are some religious people, but when it comes to Christianity so many of us miss the mark and fall short of the "high calling which is in Christ Jesus."

BOYD HEADS PUBLISHING HOUSE

Savannah Tribune
Ga. 10/26/22

Nashville, Tenn. Oct. 23—Henry A. Boyd heads the National Baptist Publishing Board of this city as Secretary, Treasurer and Manager. His election took place at the annual Board meeting Tuesday, Oct. 10th. Rev. Mr. Doyd has served in almost every capacity at the publishing plant having begun work eighteen years ago as janitor. In addition to the election of Mr. Boyd as secretary to fill the place made vacant by the death of his noted father, who was the founder of the plant, which is invoiced at over a half million dollars, and which gives Sunday school literature to more than twenty thousand Baptist Sunday schools, having a circulation of approximately ten million copies annually, the Board elected Rev. J. P. Robinson of Little Rock, Arkansas, as chairman. Dr. Robinson is the oldest pastor in point of service in Arkansas, having pastored one church over thirty years. He is alsot he president of the State Convention. Rev. G. B. Taylor of Nashville was elected Vice-chairman; Rev. D. J. Hull of Texas was re-elected Editorial Secretary, while Rev. John H. Frank of Louisville, Ky., was re-elected Editor of the National Baptist Union Review. Two new Board members were added viz: Rev. H. A. Aifred, pastor of the Mt. Nebo Baptist church, and Rev. H. M. Burns, pastor of the Tabernacle Baptist church. These two with the seven who held over from the year before, constitute the nine members of the Board of Managers. The General Board, representing one member from each State Convention, was chosen at the National Convention held in Nashville during the month of September.

BUILD BIG NEGRO CHURCH.

Commercial Appeal
12-31-22
Memphis, Tenn.

Tabernacle Baptist Will Seat 2,400 and Contain 28 Departments.

Work will begin at once on the main auditorium of the Tabernacle Baptist Church at Georgia Avenue and Lauderdale Street, the structural steel for the roof now being on hand. Litigation for which the church was in no way responsible has delayed the construction for several years, but the hindrance is now out of the way, church officials state.

The church is institutional in character and will have about 28 departments connected with it. It will have a social center department, to which will be attached a swimming pool and gymnasium. There will be an industrial department to increase the efficiency and earning capacity of those who must earn a livelihood in domestic service. The church will have a seating capacity of about 2,400, according to the plans. It is in three units, two of which are already finished and occupied.

Dr. Sutton E. Griggs is the pastor of the church and has succeeded in interesting his own race in his work without regard to denomination. Numbers of white business men have shown substantial interest in the undertaking.

Dr. Griggs will preach at the church this morning and tonight. A watch meeting will be held at the close of the night service.

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Church-1922. C. M. E.

COLORED METHODISTS OCCUPY NEW QUARTERS

Sunday School Department Moved—Work Already Begun

3/10/22

Every Department Expected To Come Here—Dr. Hamlett, The Index and the Book Department

Nashville Tenn. Globe

With their plans completed the officials of the Colored Methodist Episcopal Sunday School Board have moved into their new quarters. Some months ago they purchased the residence of Bishop and Mrs. C. H. Phillips, at the corner of Fourteenth Avenue North and Grundy street, and the acquisition of this property by the Colored Methodist Episcopal Church for its Sunday school department, was regarded in Nashville as an advantageous move. The purchase has already been ratified by the Board of the C. M. E. Church, and the taking possession of the property is regarded here as the closing chapter in plans that have been underway and a subject that has been considered for more than four years.

There were several cities bidding for the new location, notable among them were Birmingham, Ala., and Memphis, Tenn. Dr. J. A. Lester, the manager and secretary of the Sunday School Department, was seen this week and confirmed the statement that the Sunday School Department had moved. He was asked what their plans were for the future but stated that he would prefer a general statement to be issued to the public later on, but the members of the C. M. E. connection here who have watched the splendid growth of the Sunday School Board under Dr. Lester's management declare that the work has grown rapidly and that the issuing of the publications from Nashville and the renewed activity in the Sunday School work will mean a larger and an extended interest among their followers. Every department of the plant at Jackson, Tenn., where it was begun years ago is to be moved to Nashville, according to those well informed. This will bring not only the Sunday school work but the Book Department which is managed by Dr. Martin, and which is under the direct supervision of the C. M. E. Connection. It is also said to mean the bringing of Dr. J. A. Hamlett, the editor of The Christian Index, and his publication, which is the organ of the C. M. E. Church, meaning that Nashville will be the official headquarters of the C. M. E. Church, which has grown rapidly and it is said that this new move will increase the growth many times. The General Conference of the church is to be held in St. Louis, Mo., during the spring, but the details, it is understood, will be worked out at that time. Whether they are to put in a complete new set of machinery was not learned, but they already have printing machinery, linotypes, presses and a thoroughly equipped plant at Jackson. None seem to know however, whether this opening to be in Nashville will mean the complete divorcement of the book department from the Sunday School Department.

The property purchased is a magnificient brick building substantially erected and well located. It is just one block from Church street and measures straight through from Broadway, and if Fourteenth Avenue is finally extended to Broadway as has been planned and as was agitated some years ago, it will place this institution in the most modern section of Nashville.

C. M. E. BUDGET NOW $350,000

Baltimore Afro-American

General Conference In St. Louis Defers Question of Organic Union

5/26/22

St. Louis, Mo., May 25.—The General Conference of the C. M. E. Church which closed its sessions in Layne Tabernacle last Thursday deferred the question of organic union with other branches of colored Methodists. The next session will be held in Muskogee, Oklahoma.

Some of the outstanding features along legislative lines was the repeal of the automatic retirement provision of the church by reason of which a minister was retired at the age of 70 years; the creation of a financial department under the direction of a general secretary to oversee the financial needs of the connection; the law increasing what was known as the general fund to $1.00 per member, thus creating an annual budget of $350,000; there were lesser matters covered by legislation.

The conference went on record squarely in favor of doing all in its power for the enactment of the present Dyer Anti-Lynching Bill, now in committee of the United States Senate.

Four New Bishops Elected

Saturday four new Bishops were elected. These were Rev. Robert Turner Brown, Rev. John C. Martin, Rev. James A. Hamlett, and Rev. John W. McKenna.

Other general officers elected by the conference were Rev. G. C. Parker of North Carolina, editor Christian Index; Rev. H. R. Porter, Jackson, Tenn., financial secretary; Rev. J. A. Gray, Alabama, secretary of education; Rev. R. S. Stout of Kentucky, re-elected Church Extension Secretary; Rev. T. A. Copeland of Kentucky, Preacher's Aid Society, and Rev. A. R. Calhoun was re-elected secretary of the Epworth League.

LARGEST ATTENDANCE IN HISTORY OF CHURCH

St Louis Argus 5/5/22 pg.

Fifteenth Quadrennial Gathering Called To Order Wednesday Morning. Senior Bishop Robert S. Williams Sounds Gavel. Bishop Cleaves Delivers The Sermon And Bishop Carter The Address Of The College Of Bishops. Several Hundred Delegates Present Many Vital Questions To Be Considered.

The 15th Quadrennial Session of the General Conference of the C. M. E. Church convened Wednesday morning May 3 at Lane Tabernacle Church in this city with a larger delegation than ever has assembled in the history of the church. Bishop Robert S. Williams, Senior Bishop of the church, presided at the opening session.

Quadrennial Sermon

The principal feature at the opening session was the Quadrennial Sermon delivered by Bishop Nelson C. Cleaves of St. Louis. It was a masterpiece and set the attention of the Conference at once upon the high points to be emphasized in the spiritual activities of the church. Among other things he said, "In our day much attention is given to machinery and organization in the church, and this organization becomes more complex as the years go by. Organization is a necessity in the church, as it is elswhere, for life and activity find their best expressions in organization. But it is not true that the tendency among us is toward over organization? Too much organization has about the same effect on the church as Saul's armour had on David. In addition to being cumbersome and unwieldy, it is a waste, instead of a conservation of energy. The Christian church is composed of many denominational groups and each group takes the form of an organization These organizations may function in many respects as real progressive denominational bodies, they may kindle and maintain enthusiasm, they may raise large sums of money; they may dispense charities and do other commendable works, but, unless Christ is head, recognized and honored in all operations, no church is there. Buildings of brick and stone of magnificent proportions with towering steeples, with a host of followers, with great organs and chanting choirs, eloquent ministers have every appearance of, and may be called the church, but unless Jesus Christ is Head over all and in all, unless the worshippers are deeply conscious of His Holy presence, and unless they reverently do Him homage in every act of service, there is no church. It may be a name to live, but in reality, it is dead. Whenever and wherever the Church abides in Him and acknowledges Him as its head, He is in the midst, to own and to bless. Christ has laid upon His church the duty of speaking to the world about Him and for Him, to give His ideas, to comfort it with His love. But the church cannot do this work unless it be in Christ and Christ be in it; unless it has received of Him what He desires it to give to the world It must have the things which it would give to others, or it cannot give them. It must have peace, love, joy, among its adherents or the world can not seek shelter in it. He has laid upon the church to show Him to the world as Councellor, as the Savior of mankind, as the Friend that sticketh closer than a brother. It was His meat to do the will of His Father in heaven, and it should be the mind of the church to live by the same rule, to emulate Him in all things; to be what He would have it be, and do what He would have it do."

The sermon made a lasting impression upon the Conference.

Bishop Carter's Address

The next important feature was the Quadrennial Address of the College of Bishops prepared and read by Bishop R. A. Carter of Chicago. It was pronounced by many to be the best message that has yet been presented to the General Conference from the College of Bishops. It paid a glowing tribute to the genius and achievements of the race and the loyalty of our people to the government under which they live. It deplored the discrimination perpetuated against our people upon the basis of racial prejudice, and re-emphasized the splendid note struck in the address before the M. E. Church by Bishop McDowell two years ag when he said, "This is not a whi man's world."

Touching the church and world conditions the Message said, "It has been three years since the bugle sounded the armistice in the great World war It has been three years since peace was declared. Since then the world has been like a man who has been desperately sick with a dangerous fever. The fever has abated, the crisis has passed, convalescence has begun, but it seems to the watchers at the bedside that the recovery, of the patient is exceedingly slow. It is well to remember, however, that recovery from serious illness is always slow in proportion to the gravity of the disorder. In every part of the world there is still confusion, strife, upheavals, crime, poverty, sickness, famine

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 15

and death. Truely the four horsemen of the Apocalypse are still riding. Our country has not escaped the general confusion. It seems that humanity has lost its grip upon itself. There are signs, however, of returning sanity and health in the world. Men have learned at last what a bitter cost wars are made and are realizing that war is national murder. President Harding and Secretary Hughes did a wonderful thing to usher in the reign of peace and goodwill when they invited the great nations of the world to the disarmament conference in Washington last November. That conference has accomplished much toward ending

BISHOP R. A. CARTER
Who Delivered A Stirring Address At Opening Session, General Conference.

war. There the nations decided to scrap battleships, halt the building of new ones and stop the race for naval supremacy, which was but the breeding ground for future wars. In that conference the nations decided to try the panacea for the ills of humanity which Jesus of Nazareth brought to mankind, namely, trust and love and good will. We claim that the teachings of the church thru the centuries working like leaven have wrought this change in the thoughts and minds of the rulers of the people; for are not the President, his great Secretary of State, and the rulers of all western countries believers in the teachings of the Man of Galilee? It was thought and freely said during the war, that Christanity had broken down. It now appears that it functioned better than we thought, in that there was given to men the opportunity to contrast on a great scale the human way of settling national disputes by discussion and reason. It seem that the awful calamities which ensued during the war, and which have followed the war, have shocked mankind into a realization that the way of the prince of Peace is the best way. Many signs appear to show that the drama of the prophets it not far from fulfillment when "Nations shall beat their swords into ploughshares and their spears into pruning hooks" and the dread god of war shall be forever dethroned."

Wednesday night

A special feature of Wednesday nights session was the address of welcome on the part of the City by His Honor, Mayor Henry W. Keil. The delegates and visitors seemed deeply impressed with the words of the Mayor.

A feature of Thursday's session was the hot contested delegations of the North Alabama Conference which resulted in a victory for Bishop Phillips faction.

C. M. E. CONFERENCE ELECTS FOUR BISHOPS; ALA. GETS ONE; NO MORE AGE LIMIT; PHILLIPS BACK TO STATE

GREAT MEETING—PHILLIPS WINS AGAINST CONTENTIONS AND COMPLAINTS — LAYMAN GETS FINANCIAL SECRETARYSHIP.

Birmingham Reporter

HAMLETT AND BROWN ELECTED BISHOPS FIRST BALLOT

5/20/22

Age Limit Is Repealed And A Bishop May Go On For Life, Or He may Be Stopped For Cause.

Special to The Birmingham Reporter.
St. Louis, Mo., May 16, 1922

Dr. R. T. Brown, of Birmingham, Ala.; Dr. J. C. Martin, Memphis, Tenn.; Dr. J. A. Hamlett, Jackson, Tenn., and J. W. McKinney, of Texas, are elected and consecrated Bishops in the Colored Methodist Episcopal Church, and the General Conference is happy and rejoicing.

Saturday, May 13th, was no doubt the most historic day of all days in the Colored Methodist Episcopal Church, and certainly the most busy day of any General Conference ever assembled in this connection. In this very same city, eight years ago, one Bishop was unfrocked, another nearly unfrocked, and two elected. That they have been successful and the conference wise in its deliberations is proven by the wohk of Bishops Carter and Cleaves during these eight years, and further demonstrated by the sermon of Bishop Cleaves when he delivered the opening sermon for the General Conference and the quadrennial address of Bishop Carter, both efforts being lofty ideals and fatherly counsel. All in all, the Conference has been the most successful and constructive of any during the history of the church.

Bishop Phillips Wins Over Opponents.

Bishop Charles H. Phillips, who was variously attacked during the year, without him. His wise judgment and vendicated by a vote of the Conference, notwithstanding a majority of the committee reported unfavorable some of his acts in Alabama. It is known that Bishop Phillips never gives up a fight and his interest has been centered in Dr. R. T. Brown for many years, and they have been mutual and helpful friends all these years. His delegation, no doubt was the most solid of any Episcopal District and while he could not elect with his delegation single handedly, it was almost impossible for others to elect without him. His wise judgment nad good political sense forced a combination and Rev. R. T. Brown, of Alabama, was elected on the first ballot, receiving the highest number of votes, no doubt of any man ever elected to the Episcopal bench. This is not the first time that the Bishop had tried this in defense of his friends, and a friend of the church, but at this effort he succeeded beyond all reasonable doubts, and his character was passed as was the other Bishops.

Conference Creates New Office.

For all these years the Book Department of the Colored Methodist Episcopal Church and the Financial Department have been one; the departments have been divided and they are now known as Secretary of Finance and Manager of the Publishing Department. This division was made with little or no debate, and new officers elected to fill the same, as the present encumbant, J. C. Martin, was elevated to Bishop. Among the other important facts passed: The Board of Bishops moved to repeal the retirement law, and here is their resolution:

Repeal Of The Automatic Retirement Law.

At the General Conference which as held in St. Louis, Mo., May 1914, the bishops recommended the passage of a law automatically retiring bishops at the age of 74. The General Conference passed such a law, but changed the age from 74 to 70. We are now convinced that such a law works a hardship upon the church, and upon some bishops who may be hale and vigorous at the age limit which was fixed. We urge therefore that the law be repealed and that no bishop be retired under that law. We wish to say that the General Conference has the right to retire a bishop whenever it decides that there are good and sufficient reasons for retiring him, whatever his age may be.

"Now our Lord Jesus Christ Himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word." Now the Lord of peace himself give you peace at all times in all ways." Amen.

"ISAAC LANE (retired)"
"ROBERT SIMEON WILLIAMS."
"ELIAS COTTRELL.'
"RANDALL ALBERT CARTER."
"NELSON CALDWELL CLEAVES."

Taking the matter of pastors' salary out of the hands of church stewards, and regulating it according to membership is receiving favor and is likely to be passed by the General Conference. Much legislation is ahead; those who were elected to General offices are Dr. R. T. Brown, of Alabama; Dr. J. C. Martin, of Tennessee; J. .A. Hamlett, Tennessee; J. W. McKinney, of Texas, elected Bishops. Other officers elected: J. C. Parker, North Carolina, Editor of the Christian Index; H. J. Moore, re-elected Secretary of Missions; G. F. Porter, (layman) Tennessee, Financial Secretary; H. P. Porter, of Texas, Book Agent; R. S. Stoutt re-elected Secretary Church Extension; Dr. J. A. Bray, re-elected Secretary of Education. Bishop Charles H. Phillips is returned to Alabama, and Dr. R. T. Brown will have North and South Carolina and parts of Florida as his diocese. The Conference is likely to close Tuesday night; the delegates are leaving in large numbers.